

The Homiletic and Pastoral Review

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Vol. XXV, No. 9

JUNE, 1925

The Unconscious
Christ's Testament
Foreign Languages in Catholic Parishes
Consecration and Blessing of Churches
The Fast Before Communion
Catholicity in France

Liturgical Notes—Roman Documents
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The Homiletic and Pastoral Review

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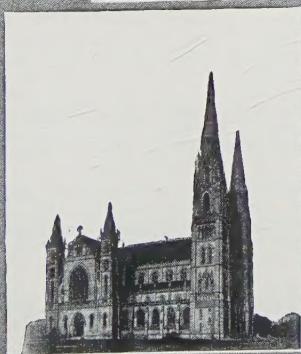
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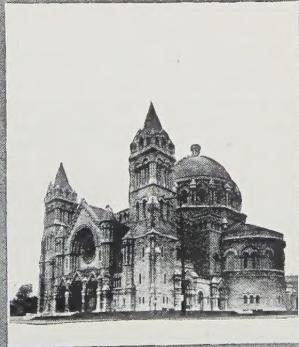
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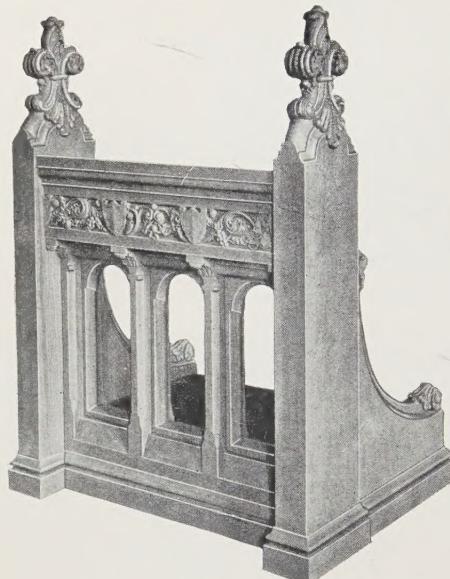
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PASTORALIA

The Unconscious¹

Few psychologists will be found at present who are not willing to admit that human conduct is frequently influenced by psychic factors that are not revealed in consciousness. The hidden or unconscious motive plays no unimportant part in modern psychology.² The extreme school of the followers of Freud would indeed reduce us to mere puppets of those unknown forces that arise in the realm of the unconscious, determine all our attitudes towards life, and dominate our behavior in all circumstances.³ To these unwarranted lengths we need not go. Still with due reservations we can accept the substance of what psychoanalysis says with regard to the unconscious, and use it for purposes of education and spiritual direction. Such sane eclecticism will not bring us into conflict with the traditions of scholastic psychology, for the latter has never defined psychology as the science of consciousness. Scholastic psychology has always had a much wider scope, and regarded as its legitimate sphere the entire range of human life.⁴

¹ The term not-conscious to our mind would seem preferable, as it is non-committal and implies no particular theory as to the nature of this section of the mental life. Its clumsiness, however, forbids its use and prevents its general adoption. The designation subconscious has been all but completely abandoned on account of the spatial connotations which the expression suggests.

² "The new psychology differs from the old academic psychology in one fundamental point. It takes into consideration the unconscious motive as a dynamic factor. The old psychology failed to recognize, or at best attributed but trifling value to any factor which happened to be outside the field of consciousness. . . . We must accept then that, in the working of our minds, there are operative factors totally or partially cut off from our conscious thought and purpose. Nothing illustrates this better than do the phenomena of forgetting. Without committing ourselves to the Freudian doctrine that all forgetting is due to affective causes, we recognize that repression often acts as a defense mechanism whereby the painful memory sinks below the surface of consciousness. . . . If, then, our life is so constantly influenced by factors which the old psychology ignored to a great extent, it is obvious that we should take cognizance of such fac-

THE DISCOVERY OF THE UNCONSCIOUS

For the fuller knowledge of the unconscious which we now possess we are indebted in no small degree to those who are chiefly concerned with the abnormal conditions of the human mind. Their desire to discover the underlying causes of mental disorders led them to explore more thoroughly this unknown region, in which they hoped to find the roots of the psychic ailments they were endeavoring to cure or at least to relieve. "It is noteworthy," writes Dr. W. H. R. Rivers, "that the due recognition of the importance of the unconscious and the first comprehensive attempt to formulate a scheme of its organization and of the mechanism by which it is brought into relation with the conscious, should have come from those whose business it is to deal with the morbid aspect of the human mind."⁵ The influence of the unconscious on human conduct in normal conditions is not so obvious, and may therefore be ignored, but the psychopathologist is compelled to recognize this in-

tors in our religious life, if we are to apply to it the fresh illumination which the new psychology makes possible" (H. Crichton Miller, "The New Psychology and the Preacher," New York, 1924).

³ Thus Dr. A. A. Brill claims: "We maintain that eight-ninths of all our actions are guided by our unconscious, and that consciousness as such is nothing but an organ of perception" ("Fundamental Conceptions of Psychoanalysis," New York). Dr. Freud himself emphasizes even more the importance of the unconscious. "A reaction," he writes, "from the overestimation of the quality of consciousness becomes the indispensable preliminary condition for any correct insight into the behavior of the psychic. In the words of Lipps, the unconscious must be accepted as the general basis of the psychic life. The unconscious is the larger circle which includes within itself the smaller circle of the conscious; everything conscious has its preliminary step in the unconscious; whereas the unconscious may stop with this step, and still claim full value as a psychic activity. Properly speaking, the unconscious is the real psychic; its inner nature is just as unknown to us as the reality of the external world, and it is just as imperfectly reported to us through the data of consciousness as is the external world through the indications of our sensory organs" ("The Interpretation of Dreams," London). Such manifest exaggerations are to blame for the hostility which psychoanalysis has aroused. We take a position equally removed from either extreme. It is well set forth in the following passage: "Die Psychanalyse legt dem Unbewussten einen überaus mächtigen Einfluss in Seelenleben bei; die Fachpsychologie bestreitet im allgemeinen die Existenz von unbewussten Seelischen nicht, schränkt aber seine Bedeutung zugunsten des Bewusstseins ein" (H. Ruster, "Seelenleiden und Psychanalyse," in *Allgemeine Rundschau*, March 19, 1925).

⁴ The scholastics defined psychology as the science of the human soul or of man (anthropology). This definition could be made to embrace all vital processes, the conscious as well as the unconscious. To this definition we are returning.

⁵ "Instinct and the Unconscious" (Cambridge, The University Press). The author continues: "It is only the urgent and inevitable needs of the sick that have driven the physician into the full recognition of the unconscious, while it has needed the vast scale on which nervous and mental disorders have been produced in the war to force this recognition upon more than the few specialists to whom it had been previously confined" (*loc. cit.*).

fluence in the cases that come under his observation. The recent progress of experimental psychology is in a very large measure due to the persistent efforts of the psychiatrist to get at the real causes of the mental disturbances that so cruelly afflict his patients. The frequency of mental troubles after the war offered ample opportunities for research along these lines. This indebtedness of normal psychology to abnormal psychology need not in the least surprise us. Anatomy and physiology in the same manner owe very much to the study of the diseases of the human organism. It would also be wrong if we allowed the origin of the new psychology to prejudice us against this science. We might as well suspect theology itself, for it also has developed against the background of heresy and error. It may be admitted that the new psychology arose as a method of treating mental disturbances, but for all that the information which it conveys must not be regarded as tainted. Through the windows which psychoanalysis has opened into the mysterious region of the unconscious we have gained much valuable knowledge concerning the normal reactions of the human mind.⁶

THE THEORY OF THE UNCONSCIOUS

Roughly speaking, the theory of the unconscious means that consciousness is not coextensive with our entire psychic life. The field of consciousness is only a segment of our mental life. There are mental processes going on within us of which we are not aware. We are subject to influences the inner sources of which we do not know. Emotional disturbances occur within us for which we are unable to account. Resistances to action arise within us from unknown causes. Impulses to action spring up in a similarly mysterious manner. Associations of psychic elements are formed without conscious effort on our part, whilst on the other hand experiences

⁶ Father J. Lindworsky's antagonism to psychoanalysis remains unabated. He contends that it has made no valuable contribution to knowledge. With approval he quotes a passage from Dr. Emil Raiman who asserts with great vehemence: "Wir verdanken der Psychoanalyse in Gegensatz zu dem Geräusch, mit dem sie auftritt, keine grundlegenden Erkenntnisse" (*Zur Psychoanalyse*, in *Stimmen der Zeit*, February, 1925). In this he is in marked contrast with Dr. Rhaban Liertz, who, whilst realizing the errors contained in this theory and fully aware of the insidious dangers with which it is fraught, is nevertheless of opinion that it can be turned to good uses and aid in a better understanding of the human mind. At all events the unaltered opposition of such a recognized authority will somewhat dampen our optimism and inspire us with great caution. Psychoanalysis is still on trial, and its scientific status is not yet settled.

are withdrawn from our conscious knowledge by some hidden attraction. In general, our conduct is at times influenced by motive forces that do not enter into our consciousness. We sometimes do things seemingly without any reason and without being able to assign an adequate cause for the performance of these acts. In all these cases it is the unconscious that is operative in us. Our real self with all its tendencies, dispositions, acquired habits, secret yearnings, inarticulate longings, thwarted desires, unspoken wishes, unrecognized impulses, disguised hatreds and unconquered fears, is immeasurably larger than the conscious self with which alone we are familiar. This unconscious part of ourselves is dynamic, and constantly influences the conscious self. Powerful currents from the deeper reaches of our psychic life ever sweep upward, and on these currents the conscious self may drift or it may resist them.⁷

The existence of an unconscious endowed with dynamic energies and capable of influencing our conscious life is not denied by scholastic psychologists. Father Michael Maher, S.J., writes on the subject as follows: "It should not be forgotten, however, that besides the mental operations which reveal themselves in consciousness, there is much evidence to establish the existence of vital activities of which we are not aware at the time. . . . Memories, acquired tendencies, habits constantly affect the character of our conscious life, whilst not themselves present to consciousness. . . . Cheerfulness and sadness, love, hate and fear are often the outcome of feelings which elude our best efforts to discover them. Such undercurrents, lying as it were below the surface of mental life, have been called by recent psychologists subconscious states. There is considerable dispute as to their exact nature and how their relation to the mind should be conceived. For the present it is sufficient to call attention to their reality and to remind ourselves that, although un-

⁷ In his usual felicitous manner the late unfortunate G. Tyrrell describes the unconscious in the following passages: "We are familiar now with the distinction between the conscious and the subconscious in the individual; still more between a man's diagnosis of himself and what he really is, unknown to himself; between the sum-total of memories and ideas, of deliberate aims, purposes, and intentions of which he is, or can freely make himself, conscious; and that immeasurably vaster resultant of forgotten and unregistered experiences personal or ancestral, and of impulses and tendencies, determined by the same experiences, which constitute his unknown, unformulated self, compared with which his freely-fashioned, conscious, formulated self is as but the emergent point of a submerged mountain whose roots broaden out till they are merged with the bulk of the entire earth."

susceptible of introspective observation, some of these activities are intimately connected with our conscious life.”⁸

The existence of the unconscious is not an arbitrary assumption. It is much more like a scientific explanatory hypothesis or a postulate necessary for the understanding of certain psychic phenomena for which no adequate cause in consciousness can be discovered. What characterizes certain psychic experiences, especially those of an abnormal type, is their unaccountability and imperiousness. Let us take certain compulsion neuroses or phobias. The subject in these cases is compelled to perform certain actions without any apparent reason, or is swayed by a fear of objects that of themselves would be utterly incapable of inspiring any dread whatsoever. What powerful urge compels the kleptomaniac to purloin objects for which he really has no conceivable use, and which he never intends to convert into their money value? Still for the time being the impulse to steal is irresistible, and yielding to it affords a gratification altogether incommensurate with the advantages obtained. What can instil into the heart of any man the ungovernable horror of open spaces which is felt in cases of agoraphobia and which no amount of reasoning can dispel? Though seemingly groundless, this fear may take on the character of an actual panic. Evidently behind these compulsions and dreads lies some terrific unknown force. They derive their tremendous energy from some hidden source. They lead us into the realm of the unconscious where we will have to seek the origin of their strength. The irrational nature and the tyranny exerted by the psychosis make us adopt the hypothesis of the unconscious.⁹ This conclusion is not unlike that of the astronomer who,

⁸ “Psychology: Empirical and Rational” (New York, 1923). Cfr. also Dr. Jos. Geyser, “Lehrbuch der allgemeinen Psychologie” (Münster). The latter writes: “Eine innere Unmöglichkeit, dass es außer den bewussten Vorgängen seelische Vorgänge und Zustände gebe, die nicht selbst Inhalt der Bewusstheit sind, sondern nur solche zur Folge haben und sich dadurch bemerkbar machen, ist selbstverständlich nicht nachweisbar, und schliesst jeder Versuch eines solchen Nachweises entweder ein Tautologie oder eine *petitio principii* ein. Da vielmehr die Seele selbst nicht durch Bewusstheit existiert, sondern ein reales Dasein hat, so wird sie auch Eigenschaften, Zustände und Vorgänge besitzen die ihr inhärieren, und wird nicht bloss das Subjekt bewusster Gegebenheiten bilden.”

⁹ “It [the hypothesis of the unconscious] offers the only possible rational explanation of a fear under conditions in which there is no conceivable danger. The fear is due to a wrong idea in the subconscious mind. Now such a morbid idea was not born there, nor could it arise spontaneously. Nobody ever evolved from his own consciousness the idea that it is perilous to walk across an open space. The idea must have been implanted, and that under circumstances that seared it into the soul. A burnt child fears the fire, and there may be circumstances surrounding the accident that will make the child, or the adult which the child

when he notices a star deviating from its regular orbit but is quite aware that no visible neighboring planet can have produced this effect, infers the presence of an unseen celestial body from which the disturbing gravitational pull proceeds. Hence, the unconscious is at least an excellent working hypothesis that explains the two salient attributes of the psychosis, its unaccountability and its imperiousness.

The harking back to primeval experiences in order to explain the driving force behind certain abnormal impulses is unnecessary and fanciful. The surplus of power that is manifested in impulses to perform some trivial action, which of itself could never have acquired such imperative insistence, flows from the connection of this action with some original vital instinct with which in a mysterious fashion it has become associated. This instinct which pours its reserve energy into the symptomatic action may be the instinct of sex, that of self-preservation or some other fundamental vital tendency. The abnormal symptom has a meaning that is known only in the unconscious. It is symbolical of some basic life instinct, and consequently draws to it all the energy resources which natural instincts possess. This association is artificial, and, as soon as this fact is discovered by the patient, the impulse is unmasks and divested of its imperative character. But as long as this fact remains unknown, the impulse is able to exert its tyrannical sway.¹⁰

The unconscious may rightly be conceived as a reservoir of stored energy derived from instincts essential for the economy of life. These forces keep man active when they are directed to legitimate objects; they play havoc with him if they are diverted into the wrong channels. Now, in the case of a psychosis, these energies

becomes—for neuroses often lie latent for many years,—afraid of much less than real fire. . . . To be concrete, let us take one of the most irrational of morbid fears, that of open places. There are many persons who cannot cross a wide open space without developing a panic which to the uninitiated is inexplicable. Now it is preposterous that any sane person actually believes that an open space is perilous. The fact is that the real object of fear is concealed, and the open space is a mere chance association" (Dr. Loring W. Batten, "Psychoanalysis: Its Value and its Dangers," New York).

¹⁰ "Insistency and imperativeness are traits belonging not only to moral but also to certain non-moral tendencies. Illustrative of the latter class are such teasing experiences as the prompting to get out of bed in order to see whether the gas is properly turned off. You have just put it out and you know that you have done so, nevertheless an impulse to get up in order to verify the fact reappears as often as you dismiss it; until finally, in order to have peace, you get up and do the imperative bidding. In explanation of that type of non-moral imperative tendency, a Freudian might look for suppressed, subconscious factors" (James H. Leuba, "The Psychology of Religious Mysticism," New York).

have become linked with some irrelevant purpose; the energy has been switched off from the right course and turned to improper use. The result is that the patient seems to be dominated by some foreign and malign power. He acts as it were at the command of some one else, and that produces the strange phenomenon of split consciousness. We understand now how it is that an impulse can acquire such enormous power. The power is vital energy borrowed from a fundamental instinct.¹¹

That actual ideas exist in the unconscious is difficult to conceive. This would seem at variance with the whole trend of scholastic psychology. But we can readily accept an unconscious in which there are certain tendencies, emotional tensions seeking an appropriate outlet, powerful inclinations desirous of issuing into action, habitual predispositions inclining us in one direction rather than another and in a way determining our value judgments, psychic paths along which mental energy is discharged more easily, traces of previous activity that has left a definite impress on our personality and in this manner determines future behavior, acquired modes of reaction to given situations, personal attitudes towards things and persons, and adjustments to our environment which we have made. Our whole past is present in us at any given moment of time. We carry it with us wherever we go. At times it may become a most oppressive burden under which we groan.¹² Very beautifully Henri Bergson says: "Duration is the continuous progress of the past which gnaws into the future and which swells as it advances. . . . In reality, the past is preserved by itself automatically. In its entirety, probably, it follows us at every instant; all that we have felt, thought and willed from our earliest infancy is there, leaning over the present

¹¹ "Our unconscious is a tremendous storage-plant full of potential energy which can be expended for beneficial or harmful ends. Like every apparatus for storing up power, it can be man's most precious ally, if man is familiar with it, and hence not afraid of it. Ignorance and fear, on the other hand, can transform a live electric wire into an engine of destruction and death" (André Tridon, "Psychoanalysis," New York).

¹² Even Behaviorism is inclined to side with us in this matter. Dr. John B. Watson writes: "Let us mean by the term personality an individual's total assets and liabilities on the reaction side. By assets we mean first the total mass of organized habits; the socialized and regulated instincts; the socialized and tempered emotions and the combinations and interrelations among these; and secondly, high coefficients both of plasticity and of retention. . . . By liabilities we mean similarly that part of the individual's equipment which does not work in the present environment and the potential or possible factors which would prevent his rising to meet a changed environment" ("Psychology from the Standpoint of a Behaviorist," Philadelphia).

which is about to join it, pressing against the portals of consciousness that would fain leave it outside. . . . What are we, in fact, what is our character, if not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring with us prenatal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will and act. Our past, then, as a whole, is made manifest to us in its impulse; it is felt in the form of tendency, although a small part of it only is known in the form of idea.”¹³ Mr. R. H. Hingley, B.A., comes very near to the truth when he writes: “The unconscious consists, not of ideas or emotions, but of tendencies.”¹⁴ This conception of the unconscious is in accord with scholastic thought and will, we think, prove adequate to explain the mental phenomena with which we are dealing.

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¹³ “Creative Evolution,” translated by Arthur Mitchell, Ph.D. (New York).

¹⁴ “Psycho-Analysis” (New York). Cfr. also Abbé Arnaud d’Agnel et Dr. d’Espiney, “Psychothérapie des Troubles Nerveux” (Paris): “Ribot, lui,” we read, “tient l’inconscient pour un accumulateur d’énergie—l’expression ne saurait être plus heureuse—qui amasse des forces afin que la conscience puisse les dépenser.” As we peruse these quotations the ethical and educational implications latent in the concept of the unconscious become more and more apparent.

FOREIGN LANGUAGES IN CATHOLIC PARISHES

By WILLIAM SCHAEFERS

I

Catholic historians and educators who wonder why our parishes and schools are regarded with disfavor in so many quarters, will usually find an explanation of the phenomenon if they remember that there is an idea—almost tantamount to a dogma—drifting about in state educational circles which declares: “The spiritual heritage of the American Republic, which is Protestant, must be defended in its integrity.” In other words, we must remember that the charges trumped up against us, and especially against our parochial schools, are not nearly so often based on actual findings of incompetency on part of our teachers, methods, or curriculum, as they are raised by fear of Catholicism gaining strength in its many schools, and thus endangering the vigor of America’s Protestant-spiritual life. Let us understand the point: Catholicism is regarded as in opposition to the Protestant conscience of the nation. The background of “Romanism” in our parochial schools is thus a perennial source of worry to Protestant educators.

Fortunately the American constitution protects us. However, safe as we are in that protection, we should give the most careful attention to our Catholic educational facilities in order that we may not be justly attacked and be found wanting in the full progress of that mental development and understanding of our children which the State has the right to expect.

II

There are many who will immediately ask the question: What then is the matter with our parochial schools? Without answering the question directly, it may be said that, while there is considerable room for improvement, the situation might be infinitely worse. In this connection there is one charge in particular which our opponents make, and which we cannot afford to overlook. This charge is that, in our foreign language communities, the American language is

not given as much prominence as it should be. This charge carries with it the sting of un-Americanism.

As everyone knows, the war attracted much unfavorable attention to foreign language communities in our midst. The most wrathful attention was centered, of course, upon the German communities, though there was equally as much guilt in this respect in Polish, French, Italian and Mexican communities. Previous to the outbreak of war, everyone assumed that foreigners who came here with the intention of making the United States their country and of settling here permanently, would adopt our language in time, or at least their children would; that in their case, therefore, the process of Americanization might be safely left to time. But the Americanization agitation, born during the war period, seemed unwilling to leave such evolution to time, nor has this agitation yet subsided altogether.

It would be foolish to assume that the war-time tirades against the use of foreign languages in our pulpits and schools hastened the desire of our Catholic foreign element to adopt the American language. For the spirit in which these attacks were made, and the methods used to enforce the use of the American language (coming, as they did, overnight), opened a sore that has been running ever since. No well-informed man, writing or speaking on this subject, can deny that our foreign communities objected to the manner in which they were dragooned. It is true that, for the most part, they bowed their will to the commands of the state and local bodies. But, brought up in a Church which is declaredly universal in spirit and action and independent of nationality, the masses in our foreign language communities found it hard to submit cheerfully to the change; they could not, taking human nature into consideration, see the need of shunting into oblivion their mother language; they could not cheerfully submit to the withdrawal from pulpit and school of a language which they had used since birth, and in which they had long been accustomed to pray and confess. Moreover, pastors, knowing the rights of their Church in these matters, sympathized to a certain extent with these feelings of the laity. Not in the spirit of disloyalty to the nation, but in a spirit of loyalty to the cause of souls, did these pastors argue. Abolishing the use of the particular language too suddenly in the respective alien parishes would mean, they knew, hardships especially for the older members

of their flock. Thus, for the reasons stated, there was in many cases an unwilling submission to the new order of things, but a submission loyal enough to satisfy the new order of the day.

III

But it may be questioned whether the best possible advantage is being taken of present circumstances and conditions to foster wisely a still more universal use of the American language in foreign-language parochial communities. Is there any harm in calling the attention of pastors of such parishes to the fact that many have made a mistake in thinking that the Americanization agitation has died out? We hope not. We wish only to point out the solemn fact that America's dislike of the use of foreign languages in our alien parishes is as pronounced as ever, but with this difference: that, whereas during the war period every Tom, Dick and Harry was grievously concerned with purging our pulpits and schools of foreign languages, it is now only the official body, chatting and arguing in the political parlors, that is concerned with the matter. The masses of citizens have gone back to their pre-war way of living and acting. Merchants have long ago removed their "Speak the American language" signs, and are polite and considerate to American and German, Polish, Italian and French customers alike. This change from an excessive ardor for the use of the American language to an indifference in the matter among the citizen masses has had, we must admit, a corresponding effect on many foreign-language communities, and resulted in a loss of vigilance in regard to the question of the American language in such parishes. In other words, there is a growing feeling that things will again be as they were before the war; that, the public having ceased to flaunt the "Speak the American language" signs, parishes may safely drift back to a larger use of the respective foreign languages which they used before the war; and the older members, thus encouraged, are steadily advocating a return to the old order until such time as they will pass away. Meanwhile, things are not as they seem.

IV

We shall confine ourselves here to such rural parishes of a foreign element as one finds in the Western states, and we shall preface this

chapter with the remark that here the danger of the Church again coming into conflict with the State is greatest, and that the danger confronting the untrammeled progress of the parochial schools in these parishes may be aggravated accordingly.

It is customary for zealous pastors to derive much of their inspiration from the past. The past of the Catholic Church in America is wonderful. A tremendous growth has been the result of tremendous Catholic energy. But, at least in respect to the use of foreign languages, no rural pastors, dreaming of the future, should permit themselves to be influenced by the past: Catholic parishes, almost entirely composed of a foreign element, and using a foreign language in pulpit and school, moving ahead rapidly and without interference, freely spreading the Faith and building creditable parochial institutions, forming often the backbone of the diocese, at peace with their American neighbors and American laws and demands—such development can never again be duplicated. It is a fact, we repeat, that regardless of the attitude of the American on the street political educators and busybody local officials are watching for the chance to bring fresh charges against us. Moreover, in our rural districts, the people are more inquisitive and more concerned with other people's affairs than are urban citizens. Hence, in rural districts, the danger of a parish and school coming into conflict with the village fathers and officials over the language question is real. Again, it is a fact that our Catholic rural districts are not as American as our Catholic city districts, so that any sloth along these lines means a further dropping back into "foreign manners," as our opponents express it. In the cities, the Catholic foreign elements come into daily contact with Americanism; in rural districts, Catholic foreigners are more clannish, and they live and move accordingly. But it is by no means only the danger arising from a state displeased with the lack of progressive methods in Americanizing our rural parishes of alien blood that we should consider. For there are grounds to hope that, in a pinch, it would be possible to placate officials. There is another danger that concerns the progress of our rural parochial schools themselves, a progress that is often endangered by obstacles raised by our own indiscretions.

While most gladly conceding that rural pastors, who have charge of parishes other than American in nationality, work for the good

of the Church and the salvation of the souls entrusted to their care, we nevertheless beg to argue as follows: that, although it might be deemed advisable by many not to mention certain facts for fear of causing heated discussions or hurting the feelings of brother-priests, the consideration of the progress of our rural parochial schools, as affected by the use of foreign languages in the parish as a whole, more than warrants the risk of criticism; that, against the argument suggesting silence in this matter and in favor of those who for valid reasons desire to worship and to study in their mother tongue, we suggest a short discussion of the facts in the interest of the parochial schools concerned.

Many rural pastors of foreign communities have fostered a feeling of security in their parochial homes as a result of the belief that the official American mind is again inclined to consider the language problem as one of which time will take care in the process of Americanization. Arguing that the exigencies of the war-days are no longer in existence, they are generously consenting to the revived desires of their older parishioners that the use of their mother language be renewed. For the sake of these parishioners—fine, pioneer Catholics all—this slogan is cited: “When the ‘old’ die out, the American language will come into its own.” But the question is: Will the “old” ever die out? Is it stretching the point too far to declare that the old will never die out? Haven’t we the “old” always with us? For the next point is this: the old folks are very insistent that their children cling to their mother language. And, believe it or not, when the old folks die, their children take their place, *with the same inherited feeling of love for their parental language*. A study of the case proves that only too often the children, as “old folks,” are as tenaciously and as profoundly alien in that regard as were their elders. Hence, it is a question really worth considering: Will the old folks ever die out and, with their death, will the urge to keep in use the alien language be effectively removed? It is a matter of fact that the children of alien parents, when compelled to speak the parental language at home, use it as well on the playground. Nor should one wonder. The child, accustomed to the linguistic atmosphere of its home, finds it difficult to master the American language in the schoolroom. And here we have the

genesis of the complaint that the educational progress of these children is difficult and slow.

It must be remembered that rural children live altogether different lives and travel in different circles from city children. The son or daughter of a foreigner living in the city, in spite of home encouragement to keep the parental language alive, will readily lose interest in all things not American. For these city children mix freely with American children,—their recreation periods and their pleasure excursions throw them in with American thought and customs; America, as it were, is all around them. But this is not the case in rural alien districts. The majority of parishes here are purely settlements. Here the alien atmosphere is strong. The children live in this atmosphere daily. They seldom get out of it, for they travel little; as soon as school is over, they hasten home to work, where commands and instructions are given in the parental tongue. As they do not come in touch with the American masses, we must admit that in their case the law of environment operates: the mass-mentality and social alienation of these parishes affect the children. Thus, the children are handicapped when plying their studies in a language with which they are but half acquainted. Finally, we must mention that the vast majority of these parents do not subscribe to English reading matter, and thus the children are deprived of one of the best means available for learning the American language.

V

There are two other points to be mentioned. In the first place, it is often overlooked that the minority of old folks in a parish is often of great numerical strength; secondly, this body of old folks forms a dynamic and assertive body within the parish. Their mass-action is visible and can be easily traced in their demand—nay, in their mounting insistence—for an adherence to conditions that prevailed before the war. If the problem is seriously considered, it will be seen that many things must be taken into consideration before yielding to the wishes of the old folks, whom we love and respect. The conditions and circumstances of our Western rural parishes of alien blood are peculiar: here the children are racially home children (with the influence of home very evident); here children move in

kindred circles; here, as nowhere else, the children are reared in a cultural and mental atmosphere that is not American, and where, moreover, excursions of an extended stay into American circles are seldom made. We must thus admit that here we must proceed cautiously and not be influenced merely by consideration for the feelings of the pioneer stock. As much as possible must be done to eliminate the peculiar conditions and circumstances which up to the present time have made it difficult, for the reasons given, to hasten the assimilation of the "*new stock*" into the ways of America. Pastors of such parishes, who had to suffer all the hardships thrust upon them and their people as a result of the sweeping demands made by the Americanization agitation of the war days, cannot now afford in more peaceful times to permit a reaction to set in in their parochial domains. The best course to follow is to permit no undue modification of the course which they had to follow during the war period. The more marked the pastor's love and respect is for the alien culture of his people and for his own, the more difficult and slow will be the assimilation process.

It is true that, if left to time, the foreign language communities in our midst will become Americanized eventually. One can hardly assert that their alienating power is so great that the process of assimilation can never be accomplished. But for us the problem is not to leave it to time with the dangers attendant on delay, but to accelerate the movement as much as lies within our power. In view of the objectionable legislation with which state officials and politicians are attempting to hamper our schools, it would be highly indiscreet to ease up. In the light of existing facts, it will take more than the passing of one generation to effect the desired assimilation of our alien parochial groups. And, while waiting for time to produce this change, what may not happen in the meantime in view of the antagonism of our opponents?

No, youth must be served, and the more marked their foreign cultural background, the more difficult it is to serve them. Have we served them well enough? Frankly, have conditions progressed to such an extent that we may now see clear indications that a thorough Americanization of the parishes in question, and their schools, is in sight? There are grave reasons for opposing the view that the influence of an individual, or a group of individuals clinging

to foreign ways and languages, is negligible. The fact is that, ever since the Americanization agitation has died down, a grouping of such individuals has begun in their respective alien parochial communities, and is assuming such proportions that its effect will soon again be noticeable.

BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

Christ's Testament

“Testabatur de cruce Christus, et inter matrem et discipulum dividebat pietatis officia. Condebat Dominus non solum publicum sed etiam domesticum testamentum. Et hoc eius testamentum signabat Ioannes, dignus tanti testatoris testis.” With these words does St. Ambrose refer to that text of St. John’s Gospel which reads: “Now, by the cross of Jesus there stood His Mother, and His Mother’s sister, Mary Cleophas,¹ and Mary the Magdalene. Jesus therefore seeing His Mother standing with the disciple whom He loved, says to His Mother: ‘Woman, behold thy son!’ Thereupon He says to the disciple: ‘Behold thy Mother!’ And from that hour the disciple took her unto his own” (John, xix. 25-27).

What is the significance of this incident occurring at the very culmination of the Passion? It is related by no Evangelist but St. John, who also alone has recorded the first occasion of public prominence of Our Lady at the miracle of Cana, when she was similarly addressed by her divine Son with the formal title of “Woman.” And, shortly before recording this incident in his Gospel, St. John likewise had in his Apocalypse (xii.)—where He gave the lineaments of Christ’s own mother to the wondrous figure of the “Woman” who typifies the Church of all ages—raised a monument *ære perennius* to her whose familiar company he had shared during the long years from her divine Son’s death until her own sweet passing away.

It must be frankly admitted at the start that the patristic commentators generally suggest a quite literal, simple, and very limited and natural significance for this incident: namely, that Christ, actuated by a son’s natural affection for his mother, desired by this act simply to have Our Lady’s future provided for. Following these even St. Thomas says in his Commentary on the passage:

¹ The moot questions, whether here “His Mother’s sister” is to be taken as in apposition, and therefore to be identified with “Mary Cleophas,” and just what the relationship of the woman designated as “His Mother’s sister” was to Our Lady, are not discussed, as their varying solutions do not affect the point of this paper.

“Primo ponitur sollicitudo [Christi] quantum ad curam discipuli, quam matri imposuit; secundo, quantum ad curam matris, quam discipulo commisit.”

But the text of Sacred Scripture is no more a dead, inert mass than are the dogmas of the Church. Both, whilst in themselves unchanged and unchangeable, admit of growth and development of their understanding by the members of the Church through the course of ages.² In this sense may Cardinal Newman's figure of the grain of mustard seed be applied also to the Sacred Text and any passage thereof: under the influence of devout study it may grow and increase and expand its significance in the eyes of the faithful until it appears as a veritable tree with many branches of celestial meanings.

The search for an ulterior significance in the incident of John, xix. 25-27, is stimulated by the fact, first of all, that the ancient Fathers themselves in their commentaries thereon seem to feel dimly and grope for a wider and deeper sense. Thus already St. Augustine, probably because of the keyword “Woman,” points to some connection here with the miracle of Cana at the opening of the messianic mission. He writes: “Hæc nimurum est illa hora de qua Iesus aquam conversurus in vinum dixerat: ‘Quid mihi et tibi est, mulier? nondum venit hora mea.’” St. Thomas recognizes a similar affinity: “Sed attende quod supra (Ioan., ii. 3) quando mater dixit: ‘Vinum non habent’, dicit: ‘Nondum venit hora mea,’ scilicet passionis qua patiar . . . Unde et modo eam recognoscit matrem.”³

Moreover, the ordinary literal interpretation of John, xix. 25-27, whereby the significance is restricted to a provision for Our Lady's future earthly welfare, motivated by a private personal relationship, is not entirely devoid of difficulties. Thus it might be asked: Why is an act of purely private and personal import given such prominence right at the crucial moment of the Passion, which is universal and perpetual in its application? Why, if provision for the temporal care of Our Lady was the exclusive cause of this incident, is St. John *first* entrusted to the guardianship of Mary, before ever he is

² For a thorough and excellent exposition of this whole matter see Archbishop Lépicier's “De Stabilitate et Progressu Dogmatis” (Rome, 1910).

³ The reader will remark that this conclusion (if limited to the sense that Christ in John, xix. 25-27, acknowledges Mary specifically as *His Mother*) is rather awkward, when it is borne in mind that therein He addresses His Mother by a deliberately different title, and really makes her the Mother of another.

called upon to look after her? Again, if the temporal care of Our Lady was the exclusive or even main object of this act of Christ, would He not more fittingly (*convenientius*) have entrusted His Mother to some of the Holy Women, to a near relative of hers, rather than to a comparatively strange man? This difficulty is the more striking, as the very context notes that a near female relative of Our Lady, perhaps a half-sister, occupied a place beneath the Cross, denoting a love and fidelity to Christ like to St. John's own. Lastly, in the above hypothesis, why does Christ address His Mother by the formal and distant-sounding title of "Woman" instead of by the endearing and affectionate term "Mother," which was clearly to be expected from their private and personal relationship?

To arrive at a solution of these difficulties, and indeed to grasp the broad significance of the whole incident, it is well to unroll again its full setting in the Passion drama.

The chill winds of a March day sweep over a bleak knoll within a stone's throw of the walls of ancient Jerusalem, and there a fated nation is gathered to look upon the shame of Mary and of Mary's Son. It is rumored that a King is being put to death. Rude foreign soldiers with difficulty hold back the swarming crowd from a bare spot on the knoll, where blood splashes and stains show that executioners have performed duties still more horrible. In the midst are set three crosses, and at the foot of one of these stands Mary, beside the heaving, unrecognizable body of her Son, cloaked now in the crimson of His own ebbing blood. Near her is St. John, Christ's favorite and most faithful disciple.

Three hours of slow, agonizing minutes pass over the Victim on Calvary, the Mother steeped in woe, and the watchers by the cross. Never yet have minutes so full of pain, so full of love, fallen through Time's glass. For Christ, in this brief but supreme interval of history, is sacrificing Himself entirely—"emptying Himself" in St. Paul's phrase—for the supernatural perfection of all men of all times. Consequently, every action and every word of the divine Victim during these three gloomy hours cannot have a merely temporary and local significance, but must be accounted as long and broad and deep as the whole mystery of the Redemption itself.

Between intervals of dumb, agonizing silence, slow, painful, deliberate words proceed from the disfigured, thorn-crowned head upon the Cross, and to the Mother's ear the voice sounds strangely harsh and unfamiliar in its physical agony. She had already heard the prayer for the executioners: "Father, forgive them, for they know not what they do!"—and she had understood how all mankind was comprehended in the breadth of that pleading. She had heard the sentence of forgiveness pronounced upon the Good Thief, and had therein realized the utter generosity of God to all repentant sinners. And then Mary must have had a premonition that for herself those fever-burnt lips would utter some word that should direct her to the zenith, the culmination, of her life-long coöperation in the Redemption.

The bruised eyelids of Jesus are raised wearily over those ever-loving but now scarcely seeing eyes. They recognize, standing in the gloom by the Cross, Mary the Co-redemptrix and John the beloved faithful disciple.

Christ has now given almost all for men: soon even His life shall have been sacrificed for them. But one thing yet remains that can be given, one thing that He loves even more than life itself, and this too in His utter love He will give before His life is spent. Soon indeed men will no longer be outcasts and orphans: they will have been reconciled by their Elder Brother, Jesus, to their Father in Heaven. But, a Mother, too, He will provide for them in their new spiritual regeneration, as they had had both Adam and Eve as parents of their natural life.

Christ dying will now make His testament to the world, and therein He will leave to His true followers of all times all that still remains to Him on earth—His Mother. He will make this testament in the mystical manner which the Hebrews understood and loved, and His Mother particularly will grasp its significance and extent. For her great soul is attuned by the Holy Spirit to every thought of His.

The Messiah's deliberate words fall through the now sullen silence upon Mary's ear: "Woman, behold thy son!" . . .

"Woman!"—what wide vistas of association this one word opens to Mary! For it is the key-word of her public and official function in the economy of the Redemption. It was first applied to her in

Eden's garden on the drear, hushed evening of the Fall, when she was promised by the all-merciful God as *the Woman*, by excellence, of the human race, the true "Mother of the Living" (Gen., iii. 20), the true and fitting copartner of *the Man* ("the Son of Man")—titles of which their first bearer, Eve, had made a mockery. And down through the centuries of Hebrew history this title, with but slight variations, had ever been repeated of Mary in the supreme prophecies foretelling the Messiah's mission. As the "Virgin that bears a Son" (Is., vii. 14), as the "Woman that compasseth a Man" (= mankind? Jer., xxxi. 22), as "She that travaileth until she bring forth" (Mich., v. 3), had Mary's future function been designated. And lastly, when her divine Son actually opened His messianic mission with the miracle at Cana, and desired her coöperation in that most significant act, He too had Himself addressed her by her formal title, "Woman," and had even then, when she assisted with her words in the beginning of the union of His Church with Him by faith, foreshadowed the hour to come when she would coöperate with Him also in the completion of that union in the sacrifice of love upon the Cross, where once again as it were the clear water of faith would in Christ's followers be changed to the ruddy wine of supernatural charity.

Thus now, at the very crisis of the Redemption, Mary hears herself addressed, not by the endearing but private term of "Mother," but by her formal title as Co-redemptrix of the world: "Woman." And what does the Messiah demand of her at this the supreme hour of His mission? "Woman, behold thy son!"

Our Lady's glance falls upon St. John, standing faithfully, a true child of God, near the Cross of the Redeemer. In a flash of supernatural enlightenment she realizes it all. This pure, faithful disciple of Christ, beloved by Him as a favorite, is the perfect type and exemplar of all who were ever to be followers of Christ, brethren of Jesus, children of God. Exempt from the curse of Eve, Mary indeed had "brought forth her first-born Son" (Luke, ii. 7) without pain or anguish at Bethlehem. But now on Calvary, "being with child [‘with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ,’ Apoc., xii. 17], she cried travailing in birth and was in pain to be delivered" (Apoc., xii. 2). For, this was the hour of her birthing of mankind, of

those who were "brethren of Christ" (Heb., ii. 11-17) and therefore spiritually her children also.

Hence, from that instant, at the word of the Son of her flesh, her immense maternal love gushed forth for mankind—this new child of her pain and sorrow—to spread in a mighty stream over the earth during time and to continue even down the endless reaches of eternity.

Since parental and filial relationship is perfect only when it is mutual, the lips of the thorn-crowned head upon the Cross part again to utter the completing words, addressed this time to the disciple: "Behold thy Mother!" By these words was implanted in the heart of St. John, and through him in the hearts of all the faithful (of whom he was the fit representative and type), a genuine filial relationship and affection toward Mary, the Mother of their Elder Brother.

Christ's testament is made. By the omnipotent power of His word, the ever-blessed Virgin and the Beloved Disciple, representing all the faithful, are as truly though spiritually, in the supernatural plane, related as mother and son, as by that same omnipotent word on the evening preceding bread and wine had been changed into Christ's true Body and Blood. Mary, in a higher sense than Eve of old, has been constituted Mother of Men,⁴ and these in turn have ever since spontaneously acknowledged this relationship. Even in this deepest sense are true the concluding words of the text: "And from that hour the Disciple took her unto his own" (*in suam* of the Vulgate).

⁴ "C'est donc," concludes Bossuet (*Sermon sur le Rosaire*), "tout le peuple nouveau, c'est toute la société de l'Église que Jésus recommande à la Sainte Vierge en la personne de ce cher disciple; et par cette divine parole, elle devient non seulement mère de saint Jean, mais encore de tous les fidèles. Et par là ne voyez-vous pas, selon la pensée de saint Epiphane, que la bienheureuse Marie est l'Eve de la nouvelle alliance et la mère de tous les vivants, unie spirituellement au nouvel Adam, pour être la mère de tous les élus?" Full treatment of the theology of this question may be seen in Archbishop Lépicier's "De Beatissima Virgine" (4th ed., Rome, 1912), 495-513.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

Confidence in God

There is perhaps no virtue that brings such peace and content to the heart, even amid difficulties and contradictions, as confidence in God. The Saints for the most part experienced heavy trials, and had to face many and great tribulations; yet they were always calm, tranquil and self-possessed. St. Teresa was wont to exclaim in all her troubles: "Let nothing disturb you. Let nothing affright you. All passes away. God only shall stay. Patience wins all. Who hath God, needeth nothing, for God is his All." She never lost her peace of mind; yet she is but an example of what we find in all the great servants of God.

This virtue of confidence in God is especially necessary for priests in their arduous work and heavy responsibilities, and should be carefully cultivated by them, for it will keep them perfectly peaceful in the midst of difficulties, perfectly tranquil in the midst of temptations, and will buoy them up with an extraordinary sense of security, even when dangers seem most threatening. Now, the virtue of confidence rests upon a most firm foundation. It is founded upon three of the most conspicuous attributes of God. There is a common saying: *Omne trinum perfectum*. There is a trinity, not only in God, but in all He has created; and it is certainly found in the virtue of trust or confidence. Speaking of material things, mechanics tell us that there is no more stable support to be found anywhere than in a tripod. A table with four or more legs is certain to wobble if there be the slightest difference in the length of the legs. But, where there are only three legs, the support is steady and firm, even though there should be some slight difference between one leg and another. That is the reason why photographers will always choose a tripod on which to rest their camera, for in taking photographs any unsteadiness would be fatal.

Now, confidence will be maintained secure and firm and unhesitating so long as we rest it upon a tripod. The three legs of the tripod—if we may so express ourselves—are the three attributes

of God, viz. His power, His knowledge and His love. To understand and to realize these three attributes is to enjoy perfect peace and tranquility, for they afford us the most certain grounds of trust—a trust which we can never lose, so long as our faith in these attributes remains.

Let us suppose a case. Here is a priest exposed to some terrible temptation, or to some exceptionally great danger. He may be for the moment troubled, anxious and upset. But, so soon as he calls to mind the three attributes of God, peace will be immediately restored to his soul. For he will say to himself: "God is omniscient. He knows exactly what I am suffering and the dangers surrounding me. He sees, even more clearly than I do, the peril I am in. No exposition of my own case could render it any clearer to Him than it is at present. He is omniscient! . . . But He is also omnipotent. He can help me to conquer. He can either rescue me, or give me sufficient strength to resist as I ought. Without effort and without difficulty, and by a mere act of His will, He can reduce all my enemies to naught. He holds me in the hollow of His hands, and, unless He permits it, no evil can touch me."

When it is fully realized that God is both omniscient and omnipotent, then but one other question need be asked. Will He make use of His knowledge and of His power—in short, is there anything to move Him? Though He sees the straits I am in, and though He is quite able to help me, *will He actually do so?* Here we call to mind the third attribute of God, His infinite love. "Can a woman forget her infant, so as not to have pity on the son of her womb? And even should she forget, yet will not I forget thee" (Is., xlix. 15). If we really believe in God's love, every doubt is dissipated and vanishes into thin air.

Should any doubt still linger in our mind, it must be only because we harbor some doubt concerning one or another of the three great attributes of God. Either we persuade ourselves that He does not really know the gravity of the situation, or else we imagine that He is unable to bring us succor, or lastly we must doubt the genuineness of His goodness and His love. If our Faith fail us, then of course all is lost. But, so long as we believe in God at all, we must likewise believe in the divine attributes of God, and they will enable us to preserve our peace of mind and our confidence

in every vicissitude and change of fortune. If our confidence fails us, we should pause to examine which of the three attributes it is that we doubt, *for it must be one of them*. Then, on discovering it, we should ponder on the many and solid proofs that support it, until at last we are led to understand how well-founded and undeniable this attribute is.

A calm consideration of these three divine attributes should inspire us with unhesitating confidence. Take any example. Suppose, for instance, that what we particularly desire is the grace of a really peaceful and happy death. At once we think of God's omniscience, of His omnipotence and of His love. And we cry out to Him, with unwavering trust: "Grant me, O God, a holy and happy death—a death precious in Thy sight. Thou art omniscient, and knowest exactly how things are: Thou art omnipotent, and canst arrange and dispose things just as Thou wilt: and Thou art infinitely loving, and will make use of Thy omniscience and of Thy omnipotence to secure for me a death precious in Thy sight."

One who commits himself to God in this way, and who remembers His three divine attributes, will feel that he has nothing to disturb or to trouble him in the circumstances and the surroundings of his last end. The omniscience, the omnipotence and the love of God for us are absolute and certain guarantees of our obtaining what we desire.

In order to increase this confidence still further, God has commanded us to address Him as Father. This title is pregnant with the deepest meaning, and is a perfect revelation of His infinite love. He wishes to be called Father, because He wishes us thereby to understand the nature and the strength of His love for us. It is His way of telling us that His affection for us is as personal and as intense, and His solicitude as watchful and as constant as that of the most perfect earthly father for his own child. He further enforces and illustrates this by beautiful examples, as for instance when He asks: "Which of you, if he ask his father bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, *how Much More will your Father From Heaven give the good Spirit to them that ask Him*" (Luke, xi. 11-13). It is not

necessary to recall to mind the Parable of the Prodigal Son and other allegorical narratives which illustrate God's fatherly interest, compassion and love of us, for they are already well-known to all our readers. But they should be frequently before the mind of any one who is tempted to doubt the strong and personal love of God for even the least worthy of His poor imperfect creatures.

We will end this paper with some reflections on the most consoling thought of God's wonderful providence over us, and of the truly admirable manner in which He deigns to make use of us. We know no one who has stated this truth more clearly or more attractively than the late Cardinal Newman in a little volume entitled "Meditations and Devotions." He begins by reminding us that many men persuade themselves that God is so great that He disdains to look down upon such poor uninteresting creatures as we are, and cannot be in any way concerned with our doings and fortunes. But they should surely know that He, who did not find it beneath His infinite majesty to make us, does not think it beneath Him to observe and to visit us. Not only did He determine from all eternity that He would create us, but He arranged our path through life. And "if He did not absolutely decree to bring us to heaven, it is because we have free will, and by the very constitution of our nature, He has put it in part out of His power, for we must do *our* part, if to heaven we attain. But He has done every thing short of this. He died for us all upon the Cross that, if it were possible to save us, we might be saved. And He calls upon us lovingly, begging us to accept the benefit of His meritorious and most Precious Blood. And those who trust Him He takes under His special protection. He marks out their whole life for them; He appoints all that happens to them; He guides them in such way as to secure their salvation; He gives them just so much of health, of wealth, of friends, as is best for them. He afflicts them only when it is for their good. He is never angry with them. He measures out just that number of years which is good for them, and He appoints the hour of their death in such a way as to secure their perseverance up to it" (op. cit., 284-85). Considering the almost infinite number of beings that God has brought into existence, it does seem marvelous that He should bestow more than a passing thought on any single individual. Yet His attention to each

individual, and His watchful care even for the least and most insignificant child in existence, is enough to bewilder and to astound one. It is undeniably true, yet it almost takes one's breath away when one tries to realize it, that God has determined from all eternity every event of my life. Again, let us express the thought in the limpid words of the great Cardinal: "God has determined, unless I interfere with His plan, that I shall reach that which will be my greatest happiness. He looks upon me individually. He calls me by my name, He knows what I can do, what I can best be, what is my greatest happiness, and He means to give it me. Yes, *God* knows what is my greatest happiness, but *I* do not. There is no rule about what is happy and good; what suits one would not suit another. And the ways by which perfection is reached vary very much. The medicines necessary for our souls are very different from each other. Thus God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. We are blind: left to ourselves, we should take the wrong way: we must leave it to Him" (op. cit., 398).

Another wonderful fact admirably brought out by Cardinal Newman is that God not only had a special reason for creating me, but that He had a special work for me to do for Him in this world. Since He is almighty, He might have determined to do all things Himself. But He preferred to give others a share in His work, and to bring about His purposes by means of the beings He has created. In this sense, we are all without exception—but more especially we priests—created for His glory, created to do His will. In the words of Cardinal Newman, I may truthfully say: "I am created to do something, or to be something for which no one else is created; I have a place in God's counsels, in God's world, which no one else has; whether I be rich or poor, despised or esteemed by man, God knows me and calls me by my name. God has created me to do Him some definite service; He has committed some work to me which He has not committed to another. I have my mission. I never may know it in this life, but I shall be told it in the next. Somehow I am necessary for His purposes, as necessary in my place as an Archangel in his. If indeed I fail, He can raise another, as He could make the stones children of Abraham. Yet I have a part in this great work; I am a link in a chain, a bond of connection between persons. He has

not created me for naught. I shall do good, I shall do His work; I shall be an angel of peace, a preacher of truth in my own place, while not intending it, if I do but keep His commandments and serve Him in my calling" (*op. cit.*, 399-400).⁴

Surely, to realize all this even but faintly, must make us conscious of the extraordinary nearness of God and of His great love, as well as of our real dignity and worth in His eyes. How proud we should be to serve Him, and how anxious to fulfill His will and carry out the work which His providence has assigned to us. Happy indeed is the priest who, when he comes to die, can exclaim in the words of his divine Master, dying upon the Cross, "It is consummated" (*John*, xix. 30). "The work which Thou gavest me to do, I have finished" (*John*, xvii. 4).

THE DIVINE OFFICE

BY THE BENEDICTINE MONKS OF BUCKFAST ABBEY

The Little Hours

PRIME (continued)

The list of Saints and Martyrs which is read from the Martyrology day by day, is not by any means exhaustive, for the Saints are innumerable and known only to God. We make a collective remembrance of them in the last clause of the daily lesson. But of one thing we are certain: whoever the Saints may have been, wherever they may have lived, however long or short their passage through the world may have been, their death is precious before the Lord: *Pretiosa in conspectu Domini mors sanctorum ejus.* Death—at any rate the death of God's children—is not what it appears to the natural man, namely, the supreme evil to be avoided at all costs; on the contrary, it is a precious thing in the eyes of the Lord. Of them the Wise Man speaks triumphant words: “In the sight of the unwise they seemed to die, and their departure was taken for misery, and their going away from us, for utter destruction: but they are in peace” (Wisdom, iii. 1 sqq.). Where are they now, the men who once wielded power, and used it to persecute the servants of God? They have perished, and their names are utterly forgotten: or, if they are remembered at all, it is solely because of their connection with their glorious victims, just as Pilate is remembered until the end of time, because throughout the world the Catholic Church daily says: *Crucifixus etiam pro nobis sub Pontio Pilato!* How strangely rôles are now reversed: they who once stood at the bar of iniquitous judges and heard without flinching the most inhuman sentences, are now the objects of the world's admiration: their names live forever, not only in the mind of God for whom they died, but even in the annals of mankind, wherein are recorded those actions of theirs by which they have increased the sum total of human nobility and moral greatness. “Though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded . . . and in time there shall be respect had to them” (Wis., iii. 4 sqq.).

Praise and admiration of the Saints and Martyrs are not sufficient. Their influence with their Lord has suffered no loss, but on the contrary has received untold increase by their translation from time into a glorious eternity. They are not strangers to us: they are our brethren by reason of our common humanity, but even more through the Communion of Saints, which is a bond of union even stronger than the ties of flesh and blood. They can help us: hence mere self-interest demands that we should lift up our eyes and our voices to them, with fullest reliance upon their powerful mediation. "Hæc nostra et Sanctorum cohærentia est," says St. Bernard, "ut nos congratulemur eis, ipsi compatiantur nobis; nos devota meditatione regnemus in eis, ipsi in nobis et pro nobis militent pia interventione" (*Sermo V in festo Omn. SS.*).

The prayer of Holy Church is very simple but rather indirect: "Sancta Maria et omnes Sancti intercedant pro nobis ad Dominum ut nos mereamur ab eo adjuvari et salvari qui vivit et regnat in sæcula sæculorum." We first call upon the blessed Mother of God, the Queen of Angels and Saints, and then upon the whole company of heaven, in the hope that their intercession may secure unto us the assistance of their Lord and ours. The Saints stand "before the throne of God, and they serve Him day and night in His temple . . . for the Lamb which is in the midst of the throne rules them, and leads them to the fountains of the waters of life" (Apoc., vii. 15, 17). When, therefore, they plead in our behalf, they make us sharers of their own superabundance.

After having pleaded with the friends of God, Holy Church now turns directly to the adorable Trinity, in a thrice repeated cry: *Deus in adjutorium meum intende . . .* It will greatly help devotion if we address each divine Person in turn. The day's toil is about to begin: work is a duty and a blessing, for by it we atone for our sins and keep both soul and body in a healthy condition. The inevitable fatigue which all serious work entails, is our part of the burden which was laid upon Adam in the beginning: "In the sweat of thy brow shalt thou eat bread, till thou return to the earth, out of which thou wast taken" (Gen., iii. 19). Each canonical Hour begins with *Deus in adjutorium*, but the ancient Fathers would have us recite it before every other work, "ut invocatio divinæ opitulationis initio cujuslibet actionis assumpta, faciliorem faciat et postu-

landi constantiam, et obtinendi virtutem" (Walafrid Strabo, "De exord. et increm.", 26).

The *Gloria* is said only once after the thrice repeated *Deus in adjutorium* to show that the divine Three are but one God. Then follows *Kyrie eleison*, *Pater noster* and two most appropriate verses of Psalm lxxxix. "Look upon Thy servants and upon their works, and direct their children. And let the brightness of the Lord our God be upon us, and direct Thou the works of our hands over us; yea, the works of our hands do Thou direct." The Latin text of the first verse (*Respice in servos tuos, Domine, et in opera tua*) suggests a slightly different meaning: we ask God to look upon us, because we are His servants and the work of His hands: "Ipsi enim servi tui opera tua sunt," says St. Augustine, "non solum ut homines sint, sed etiam ut sint servi tui, id est obedientes jussis tuis. Ipsius enim sumus figuramentum . . ." (*Enarrat in Ps. lxxxix*). Our chief motive of trust in God is, of course, His infinite goodness and His loyalty to His own pledged word, but also the fact that we are His, because He made us. When in the last hour of our earthly life Holy Church pleads with her Lord in behalf of her children, she reminds Him with touching insistence how He made that soul which is about to appear before Him. "Agnosce, Domine, creaturam tuam, non a diis alienis creatam, sed a te, solo Deo vivo et vero" (*Ordo commendat. animæ*).

There now follows a prayer than which none could be more admirably adapted to the hour and the moment: "O Lord God, King of heaven and earth, vouchsafe this day to direct, sanctify, rule and govern our hearts and our bodies, our thoughts, words and deeds in Thy law and in the works of Thy commandments, that by Thy help we may now and ever attain salvation and freedom, O Saviour of the world, who livest and reignest for ever and ever. Amen."

We are often reminded of, and we constantly impress upon others, the necessity of making an offering of our day to God as soon as we awake in the morning. Surely there is no more comprehensive formula for a "morning offering" than the one we make when we repeat this splendid prayer at the beginning of our day. It is nothing short of a tragedy if, through thoughtlessness, coldness, or routine, we allow these noble words to slip from our lips without our mind

heeding their meaning. Far be it from us to disparage or speak lightly of any of the innumerable "aids to devotion" devised by modern piety. Yet there may be priests who are careful to make the "morning offering," which they are expected to make as associates of the "Apostleship of Prayer," who perhaps overlook the fact that they are given a daily opportunity of directing the thoughts, words and deeds of each day, in words which have immense *momentum* in them, so to speak, inasmuch as they are no mere private prayer, but the official and public consecration of the Bride of Jesus Christ who thus dedicates the day to His service.

The daily meeting in the monastic Chapter House concluded with the reading of a chapter of the Rule of the Order, or even some other spiritual reading. In the Roman Breviary a short passage from the Holy Scriptures is substituted for this reading. Before the lesson the blessing is asked, and at its conclusion *Tu autem Domine* is said, even if Prime is said privately. The blessing before the *capitulum* is very appropriate to the hour of the day. "May the Lord Almighty dispose our days and our actions in His peace!" The supplication is, obviously, of more than personal, or individual application. The purport of the prayer of Holy Church is that peace and tranquillity may be the lot of all mankind. Prayers for peace and tranquillity are forever on the lips of the Church. *Da pacem, Domine, in diebus nostris.* This same longing for external tranquillity as well as interior peace is the burden of the beautiful Collect which is said on the Fourth Sunday after Pentecost: "Da nobis, quæsumus Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et Ecclesia tua tranquilla devotione lætetur."

Then follows the blessing given by the Superior, or president—and, in a private recitation, by the priest himself. "Adjutorium nostrum in nomine Domini: Qui fecit cœlum et terram. Benedicite: Deus." The exhortation, or prayer, to bless, is really addressed to the president of the assembly. The answer *Deus*, is an enthymeme, and we must supplement it thus: God alone can bless efficaciously, or, may God give us His blessing! The blessing is then given, in the form of a petition. If this request be but granted, we shall possess all that we need in time and eternity. "May the Lord bless us—that is, bestow His favors upon us—and preserve

us from all harm, and may He finally crown the graces and blessings of time with the bliss of everlasting life."

The reading of the Necrology, that is, of the names of deceased brethren whose anniversary occurred, was yet another feature of the morning Chapter, and prayer was offered for the repose of their souls. This custom is still observed in monasteries. In the Roman Breviary nothing has survived except a brief supplication in behalf of all the faithful departed, with which the blessing ends : *et fidelium animæ per misericordiam Dei requiescant in pace.* "The purpose of His discourse was this, that in Him they might have peace, which is in fact the end of our whole being as Christians : as indeed this peace, while it shall have no end of time, shall be itself the end of all our pious aims and doings. For the sake of this peace we are imbued with His Sacraments ; for the sake of this we have received the pledge of His Spirit ; for the sake of this we believe and hope in Him, and are kindled with His love, as much as He gives thereof ; by this peace we are conforsted under the pressure of all troubles ; for the sake of this we bravely bear up against all tribulation, that in this we may blissfully reign without any tribulations" (St. Augustine, *Tract. CIX in Jo.*).

TERCE

If Prime—and, as we shall see, Compline—are of purely monastic origin, the Office of Terce is of greater antiquity and more universal observance. The name of the Hour indicates that it was instituted as a consecration of the third hour of the day—that is, of the entire section of the day, comprising about three hours, which went by the name of *hora tertia*. The third hour of the day has always been held in especial reverence from the earliest centuries by reason of the wonderful occurrences which took place upon the morning of the first Pentecost. The Apostles were gathered together with Mary, the Mother of Jesus, and some of the holy women who had followed our Lord from Galilee and ministered unto Him. Suddenly a great noise was heard from heaven, like that of a hurricane, and all Jerusalem flocked together around the house where these strange sounds seemed to be localized. The Apostles themselves were filled with the Holy Ghost, and spoke in divers tongues their praise of God. Now when some among the crowd

began to scoff, hinting that the disciples were full of new wine, Peter indignantly denied the insinuation, insisting that it was but the third hour of the day. Ever since, this hour has been held sacred and is markedly one of the Canonical Hours of the Church's Liturgy.

Terce is one of the essential parts of the Office as planned by St. Benedict. The Saint enumerates all the elements which now form this Hour. Except for the order of the psalms and the fact that the Lord's Prayer is recited before the Collect, there is no difference between the Benedictine and the Roman Breviaries, though the former dates back as far as the sixth century.

Of all the Little Hours, Terce is the most solemn, doubtless because it generally precedes the Solemn High Mass in all churches where the full liturgy is celebrated. From time immemorial the hour of Terce—nine o'clock in the morning—has been looked upon as the hour most suitable for the offering of the Holy Sacrifice. Thus the Mass is made to correspond with the morning sacrifice of the Jewish temple.

After the preliminary *Pater* and *Ave*, the invocation *Deus in adjutorium* is said. Then follows the hymn of the Hour, the author of which is St. Ambrose. It is directly addressed to the Holy Ghost, and gives, as it were, its proper characterization to this part of the Office. The first strophe is reminiscent of the scenes of the day of Pentecost. The opening line is full of life and movement:

*Nunc Sancte nobis Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri,
Nostro refusus pectori.*

Like the Apostles we expect and long for the coming of the Holy Ghost. In our eagerness we beseech Him to hasten His coming—we wish Him to be poured forth in our hearts at this very moment (*nunc*.). The first strophe is somewhat obscure, and the very frequency with which we recite it may, perhaps, have somewhat dulled our sense to its beauty and significance. The second line—*unum Patri cum Filio*—is not Latin but Greek concord, like the verse we repeat so often during the Octave of Pentecost.

*Spiritus Domini replevit orbem terrarum:
Et Hoc quod continet omnia scientiam habet vocis.*

In Greek the word “spirit” ($\piν\ \hat{v}μa$) is of the neuter gender. The

Latin translator has defined the masculine *Spiritus* by a neuter *Hoc*. In the same way, the influence of Greek thought is evident in the second line of our hymn, which ought to run thus: *Unus Patri cum Filio*. It is not easy to give a good literal translation of the strophe: “Deign, O Holy Spirit, who art one with the Father and the Son, to come down now, without delay, and pour Thyself out in our hearts.” The last line alludes to Rom., v. 5: “The charity of God is poured forth in our hearts, by the Holy Ghost, who is given to us.”

“May our mouth, tongue, mind, senses and strength sound Thy praises! May charity burn with Thy fires and may its ardor enkindle our neighbors!” On the feast of Pentecost, and during its entire octave, the hymn *Veni Creator Spiritus* takes the place of *Nunc Sancte*. This practice originated in the Abbey of Cluny at the instigation of its abbot, St. Hugh. From Cluny the custom passed into other churches until it was finally adopted by Rome, and so it passed into the liturgy of the Western Church.

Medieval commentators have much to say with respect to the third hour. At this hour our Lord is said to have been crowned with thorns: it is certain that at that time of the morning He was dragged through the streets of Jerusalem—first from the Court of the High-priest to the house of Pilate, thence to Herod’s palace, and back once more to the house of Pilate. However, as we have already remarked, the mystery which we honor and remember at Terce is the Descent of the Holy Ghost. “Let the brethren come together for prayer at the third hour, in order that, being mindful of the gift of the Holy Ghost which was granted to the Apostles at about that time, they may all pay homage to Him with one mind, and ask of Him that they may likewise be found worthy to receive His sanctifying presence, beseeching Him moreover that He may guide them in the true doctrine and the right way, thus imitating him who said: *Cor mundum crea in me Deus . . . ne projicias me a facie tua; et Spiritum Sanctum tuum ne auferes a me.* After that let them return to the work which has been momentarily interrupted” (St. Basil, *Regul.*, qu. 37; cfr. Bona, “Div. Psalmod.”, cap. vii).

According to Durandus (*De rit. eccl.*, III, 8) the hour of Terce was called *Hora aurea*. It is also called a sacred hour because of its association with the bestowal of God’s ineffable gift, and because, already in the pontificate of St. Telesphorus (who reigned in the

first half of the second century), it was the hour of Mass, at least on solemn days. A devout recitation of Terce enables the priest to pay special homage to the Holy Ghost on every succeeding day. According to St. Paul, "no man can say 'the Lord Jesus,' but by the Holy Ghost" (I Cor., xii. 3). What need, then, have not we of the abiding presence and unfailing assistance of the Spirit of holiness!

*Dum hora cunctis tertia
Repente mundus intonat.
Orantibus Apostolis
Deum venisse nuntiat.*

Daily the third hour finds us at prayer, even as the Apostles were. At whatever hour of the morning we may say Terce, we always remember the hour in which Jesus Christ fulfilled His promise of sending the Paraclete, One that should abide with us forever and lead us into the knowledge of all truth. If only we could react against the force of mere routine and a mechanical recitation of our Office! What a flood of light and grace is shut out of our hearts because we are *usquequo gravi corde*. It will revive interest in our Office if we associate each Hour with some mystery of our Lord's Passion. At Terce, therefore, let us behold the meek Lamb of God dragged through the streets of Jerusalem, scourged and crowned with thorns. Above all, and best of all, let Terce be a daily Pentecost to us, for, if we put our whole soul into our *Nunc Sancte nobis Spiritus*, the divine Guest will assuredly accept our invitation.

SOME LETTERS AND COMMENTS

By FRANCIS A. ERNEST

A writer of fiction can make his characters act and speak according to his views and plans, but I have to stick to my text—to the letters. It would not be honest for me to add to or edit the letters, and very likely my own half-baked ideas would lessen the effectiveness of the whole series. Then there is also the possibility that the colleagues of the late professor might come forward and dispute the genuineness of the letters because of my suspected interpolations being more or less in contradiction of his oft-proclaimed views and theories. Moreover, I have a great regard for the professor as an educational authority and quite agree with him in all his essential points. Even when I am disposed to disagree with him in some minor point, I am willing to defer to him and to subordinate my inexperience to his large and long experience in educational work. My good old uncle, Father Mac himself, held his friend in the very highest esteem as an educational expert, and would always, as he said to me now and then, *jurare in verba magistri*. During the years of my classical studies my uncle always supplemented the work of my school term with some private instruction. On reading these letters I find that he followed the very program outlined in these letters. After transcribing the letters I intend to make some comments on my educational experiences in my uncle's house.

My dear Mac:—Yesterday your solicitous inquiry about my health was in my small daily batch of mail. I have really been very busy and not in a writing humor. Getting ready a candidate for ordination before the regular time entailed on me considerable extra work. This extra-routine work is always trying, takes much time and usually disturbs my temper, and then I feel mean and mad at myself. The work has to be rushed, and the candidate is excited and not in his normal state of mind for studying. He expects to have allowances made for him which at times requires much stretching of a professor's conscience. The circumstances in this latest case made me feel quite pessimistic and even cynical for a few days, but I have unloaded my misgivings on the official conscience of the Rector, and

now I feel more optimistic, and professoring and fighting on for the good cause look again worth while.

In my last letter I said that insisting on the non-classical studies as of equal importance with the classical and having these branches farmed out among different professors, almost every branch in the hands of a different teacher, is one cause that may be held partially responsible for the inadequate fitness of our seminarians for studies that require a knowledge of Latin and a classically educated mind. It seems to me undebatable that several different teachers with their different ways and often different methods and different discipline and different personal force cannot be good for boys whose minds are to be formed and developed. The strongest will win, but the teaching of the Classics is not always in the hands of the strongest and most capable professor.

Moreover, why should candidates for the seminary have their courses modified to suit the requirements of the future students of medicine and of law? The professional schools of law and of medicine and of engineering and of every other profession make certain demands on the colleges, and these demands are imperative and exclusive. Of course, they are heeded. It is a matter of life and death for the colleges to heed such demands and to provide their students with the credits which these professional schools require as an entrance condition. I wish there were a power to do as much for our seminaries. The non-Catholic educational forces and agencies are shaping the educational policy of the country, and our own colleges and schools have to fall into line with them in order to enable their output to compete with those trained in the secular schools. In consequence, our whole educational system is being materialized, and our seminary candidates are shoved and forced through this mill of materialization. Their love for certain essential studies and for higher mental accomplishments remains undeveloped or is being ruined. If you had to deal with these materialized minds, saturated with worldly views, indisposed for spiritual impressions, and unashamed of it because they lived in an unspiritualizing atmosphere of studies and of sports, and very unconcerned about their scholastic inadequacies, you would feel about this condition as I do. I know your intellectual interests, your spiritual and sacerdotal ideals, and your hopes and efforts as a pastor. And I know what excellent

coaching you gave to several boys in the Classics before you sent them to college. The three whom we have here now are by all odds—and I am not flattering you—the best young men we have. I can see in them what can be done by a good pastor. To get back to my subject, I would say that the Classics are the one indispensable thing for the aspirant to the seminary and the priesthood. He should get a smattering in mathematics and such other things as are being made much of in schools today, but he can get along and do excellent work later on without these things, whilst he will suffer all his life from an insufficient training in the Classics. We had several fellow-students who did not make good in mathematics. In fact you failed in them, I think. Have you ever suffered as a priest or did you suffer in the seminary because of your shortcomings in mathematics? I had a special talent and love for mathematics and was the star of the school in this branch, but it has never been of any practical benefit to me and I have lost all interest in it. Both you and I have lived on the Classics. Latin is a living language for us. We know and love Greek. We have a finer appreciation of the literary side of the Scriptures, of the Imitation, of the Office, and of the Missal and of literature in general because of our classical training.

You remember, I am sure, what infinite pains our professors took to drill us in the etymology of Latin and Greek. We knew the etymological elements and inflections almost perfectly before we began with syntax, and we translated endless exercises. We learnt these languages very much as we had learnt our own mother tongue. In fact, we acquired the faculty of expression in our own vernacular by means of the intensive study of Latin and Greek words and roots and inflections. We acquired a feeling for language in general and for Latin and Greek in particular that our students of the Classics seem not to get today. We got a sense of reverence for them and a feeling of love for them and of gratitude for what we got out of them in the way and form of education. These boys of today are doing what we did not think of in our young days. They are editing and publishing college papers. They are expressing themselves before they have very much in their minds that is worth expressing. Knowing that a man's, even a young man's words, spoken and written, furnish the best and most reliable data for a critical judgment of his mind and spirit, I have been looking over some of these

publications for the last few months. We do not get any of these prints here at the seminary, but I have been making periodical visits to the neighboring college and the editorial room of its official publication. They must have come to think that I am very much interested in juvenile literature because I usually glance over most of their exchange copies without telling them my object. I did not care to get involved in any discussions with regard to these college publications and their merits and their uses. These things are open to argument, and there is something to be said on both sides. It is neither my business nor my intention to discuss their uses for the exercise of youthful minds and pens in the art of literary expression. I found what I was looking for—the things in which these young men are most interested. They write knowingly and effusively about their sports. They have seemingly mastered the current lingo of the baseball and football fields. Feeling the need of further information for my critical purposes, I have for some time been reading and actually studying the sport pages in the daily papers, and I have found that these young writers have not only mastered, but even enriched the sport lingo of the daily press. Without claiming to be a competent judge in these matters, I may at least say that to me the recreational and athletic life of the schools from which these publications come seem fully chronicled and adequately expressed, but their educational life and interests are not so fully and surely not so adequately phrased. As a matter of fact, these serious things seem to me mostly relegated to the "joke column," which is a feature of these student publications. It is perhaps too much to expect much love for Greek from boys who are wrestling with the grammatical difficulties of this wonderful old language, but one surely has a right to expect the reverence of silence for it even from school boys. The official censor, if there is such a personage, ought to see to it that such serious things are not treated in a burlesque vein. Perhaps I am too hard on these boys and young men for whom there is as yet nothing sacred in the ancient Classics and in whom the sense of reverence for the Classics has not been developed. . . .

At the end of this letter there are critical strictures that are somewhat harsh. As I do not know the local conditions at which they

are aimed, I cannot give them their proper setting. Under these conditions it would be unfair and quite out of place to give the criticisms without their local color and justification. Besides, there are at the end of this letter and at the beginning of the next several references and allusions of a private and personal nature. These are also of no interest to me and to the readers of these letters because we do not know the history that belongs to them. I am, therefore, beginning this letter with the paragraph in which the professor takes up again the subject which he had been discussing before he drifted into the critical observations on local matters which I omitted from motives of prudence.

My dear Mac: In my last letter I was talking of the interests that are uppermost in the minds of college boys today. I should have finished the subject because it is usually difficult for me to make the right connections with what I said in a previous letter, and also because I usually cannot again command the same spirit and mood in which I began the subject. Moreover, I have a very treacherous memory and as I am often turning these things over in my mind I get the thoughts that I expressed in my letters mixed up with the ideas which I did not write down. I think I said, at the end of my last letter, that modern college boys are greatly interested in their sports—much more than in their studies; that they know a great deal about the rules which govern their sports; that they have a rich sport vocabulary and a fluent faculty of expression. It is probably too much to expect of the average college boy who becomes a semi-narian overnight, and who is master of a rich sport vocabulary and of its apt and ready use, also to have command over an abundant and select literary stock of words with a facile use of them. If our college boys are greatly interested in sports and think about them and employ their memories mostly on sport records and talk about them more than about other things and even exercise their faculty of expression on them, we can hardly expect them to have much room in their minds for serious literature and in their memories for passages of great and classic prose and poetry. Perhaps the fault is not exclusively their own, if they have minds and memories only for these trivial things. The Classics are not studied seriously enough, and their classrooms are not made interesting enough by professors

who themselves are more interested in sport records than in deathless literature and in the things of the mind and of the spirit. I do not wish to give you or anybody else the impression that in my opinion professors should be pedants, interested only in dead things and in ancient languages and grammars. To interest boys that live in the present, they themselves must live in this present world of athletic enthusiasm, but they should be critically enthusiastic. I mean to say that they, the professors and teachers of modern college boys, should know enough about the benefits and the ill-effects and dangers of sports overdone—and they are too commonly overdone—to show an intelligent interest in them and to protect their students against excesses. A professor who knows his business and has a cultivated, cultured personality will always win the admiration and the reverence of his students. Here I might say, by the way, that a professor who teaches only his specialty and nothing else, is a poor specimen of his craft. We professors in Catholic schools and colleges and seminaries ought to live high-class spiritual lives in order to become fit for impregnating our students with religion in all its forms and manifestations. I do not believe that any man or priest can teach religion effectively unless he himself is a deeply religious man, full of religious conviction and feeling. And it is not so much direct teaching as indirect teaching that counts here. The professor who illustrates his religion by his conduct and says a word for it by the way, but out of the fullness of his heart, will impress his students more than the *ex-professo* teacher or instructor in the church or in the classroom. Mere make-believe will not do here and will fall flat. Convictions cannot be feigned. The students will see and feel sincerity in the tones of the professor's voice and in his manner and in his whole conduct before them. No matter how pious the tongue of the professor and how accomplished he may be in acting a part, he cannot deceive his students. They will feel his lack of sincerity and of piety. And though they might be deceived by his make-believe for some time, they will not be impressed and moved by it to any deeper personal religious convictions and to any reformation of their religious practice. The personality of the professor counts for far more than his knowledge. Knowledge for the classroom can be acquired in an hour of preparation, but character and personality have to be cultivated and nursed for a long time

before they become effective in a marked degree. And I say it again that the priest-professor who is not deeply religious, but is merely a narrow specialist and pedant in his particular branch, is a religious failure. I have known such men. I have been taught by them. I have personal experience of their work and of the impression which they made on us. Perhaps the worst part of it all is the gradual after-effect. Now I have the experiences of a man and of a professor for many years superadded to my youthful observations and impressions. And I am willing to commit myself to the definite statement that more important than knowledge is personality in a teacher. And in our case that personality ought to be saturated with religious convictions and feelings. I have spoken to other priests about these things and all of them have told me that the mere memory of professors who inspired them religiously in their young days has been a source of steady and sustaining strength all through their lives. They felt the force of their religious character even when they were young and immature of judgment, but they saw the reason for this influence and appreciated it most in the struggles and stresses of their active lives.

Now, my dear Mac, I must close for today. I have said things that I had not thought of and not intended to say when I began. I was carried away by the inspiration of the moment. In a few days I hope to write again and to say what I really had intended to say in this letter. Your comments on the ways of our theological Doctors are full of fine humor and very true. I may have some comments to make on your comments. . . .

This letter brings to my mind some things that my late Rev. uncle said to me during the last vacation I spent with him. I do not know whether his remarks to me were inspired by this letter or whether they antedated this letter. He told me, with tears in his eyes, that a priest can do an immense amount of lasting good and also immeasurable harm in his personal dealings with the people, and especially in his treatment of children. He told me some impressive experiences of his life from which I intend to select one or two as an introduction to the next instalment of the professor's letters.

DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

The Mass

I. THE IDEA OF SACRIFICE

Men have always instinctively felt that somehow, by the oblation of sacrifices, the Deity could be propitiated. Whatever notions they may otherwise have entertained concerning the nature of God, they realized that the highest act of worship was the immolation of victims in His honor. No words are more true than those of the philosopher of old who, more than two thousand years ago, said that you may indeed find peoples so backward and barbarous as not to have cities surrounded by walls, or coined money, or the order and organization which properly form a civilized state; but it is impossible to find a tribe or race of men which has not its temples, its priests, and its sacrifices in honor of some Higher Being. This is not less true in our own days, when the field of investigation has been so much enlarged.

In the Old Law God gave Moses a most elaborate code of laws, by which the public worship of prayer and sacrifice of the Chosen People were ordered and regulated down to the minutest details. The Jews were the one race of men who knew the true God, and, though with frequent fits of fickleness and disloyalty, offered Him worship that He vouchsafed to accept.

A sacrifice is essentially the acknowledgment of the supreme and absolute dominion of God, the author and preserver of all things. If the thing that is offered in sacrifice is a living thing, the acknowledgement of the supreme dominion of God is the more clearly emphasized. The destruction of living things, however, is not essential to the idea of sacrifice: it is sufficient if the thing offered to God is subjected to such a change, or alteration, that it can no longer be used for the ordinary purposes of human existence. A sacrifice also partakes essentially of the nature of a substitute. We destroy a thing, or take it away from the ordinary uses of human life, in acknowledgement of God's sovereign right over us, protesting, so to speak, in the hearing of heaven and earth, that even as

we sacrifice what has been subjected to *our* dominion by the Creator of the world, so has He absolute power and dominion over us.

Sacrifice, therefore, may be offered up to God alone, for He alone is the Lord on whom all things depend in life and in death. From Him alone do they proceed, by Him alone are they maintained in existence, and He is the only true end and goal of them all. If we are at all allowed to destroy those creatures of a lower order that are all round us, it is solely because He has delegated to us some of His own rights over them by that primeval charter wherein He said: "Increase and multiply, and fill the earth and subdue it, and rule over the fishes of the sea and the fowls of the air, and all living creatures that move upon the earth" (Gen., i. 28).

2. THE MASS A TRUE SACRIFICE

The New Law has but one sacrifice, the Mass. To doubt or deny it, would be to suffer shipwreck in the faith. In their Twenty-Second Session, the Fathers of Trent speak thus: "Since under the Old Law, according to the testimony of the Apostle Paul, perfection could not be attained owing to the weakness of the Levitical priesthood, it became necessary, in the designs of the Father of mercies, that another priest should arise according to the order of Melchisedech (Heb., vii. 11), Our Lord Jesus Christ, who could perfect all those that were to be sanctified (Heb., x. 14). And although He, our God and Lord, was one day to offer Himself once to God the Father, by dying upon the Cross, in order thus to procure our eternal salvation, yet His priesthood was not to come to an end at His death (Heb., vii. 24). On the contrary, at the Last Supper, on the night on which He was betrayed, in order to leave to His beloved Spouse, the Church, a visible sacrifice such as the nature of man demands, by which the bloody sacrifice of the Cross which was to be offered up but once might be represented, its memory endure until the end of time, and its saving virtue be applied to us as a remedy against our daily sins, He declared Himself a priest forever according to the order of Melchisedech, and offered His Body and Blood to God the Father under the forms of bread and wine and handed it, under these symbols, to His Apostles to partake thereof, at the same time ordaining them priests of the New Testament. Upon them, and upon their successors, He laid the command that they should

make a like offering, saying: 'Do this in memory of me' (Luke, xxii. 19; I Cor., xi. 24): thus has the Catholic Church ever understood and taught" (Council of Trent, Sess. XXII, *De sacrific. Missæ*).

Here we have a very clear and explicit statement of the doctrine of the Church concerning the Mass. The Mass is a true sacrifice because it is but another expression, as it were, of the sacrifice of the Cross. Christ our Lord offered up but one sacrifice, but in two different ways, now in a bloody and again in a bloodless way, and this latter is to endure until the end of time. The faith of the Church in this matter is based upon the very words and acts of Christ Himself, as related in the Gospels (Luke, xxii. 17; I Cor., xi. 23-27). The text from St. Paul is as follows: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: *Take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.* In like manner also the chalice, after He had supped, saying: *This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.* For as often as you shall eat this bread, or drink the chalice, you shall show the death of the Lord, until He come."

St. Paul was, of course, not present at the Last Supper. What he here relates he has learned directly from the Lord Himself: "I have received of the Lord." But what he relates tallies exactly with what is related in the Gospels; moreover, Holy Church, *the pillar of truth*, interprets his words as referring to the institution by our Lord both of a sacrifice and a priesthood—a sacrifice and a priesthood which are in all essentials identical respectively with His own bloody immolation upon the Cross and with His own eternal priesthood according to the order of Melchisedech.

But the dogma of the Mass as the sacrifice of the New Law is not to be found only in the pages of the New Testament. We say familiarly that "coming events cast their shadows before": so do we find in the books of the Old Testament prophecies of this wondrous sacrifice, which are neither few in number nor obscure in meaning. I shall confine myself to one or two. It is good for us, who live in the midst of people who have unfortunately lost their

faith in the Mass and who claim to base their religion solely upon the open Bible, to be able to show them that the doctrine of the Mass is no mere “popish conceit” falsely invented, but a truth stated in the Bible in terms not to be mistaken, if we but examine them without preconceived notions.

In Psalm cix., David, the man after God’s own heart, gives us an account of a vision in which the mystery of the Godhead was revealed to him. This exquisitely beautiful psalm is, at one and the same time, one of the clearest allusions to the mystery of the adorable Trinity to be found in the Sacred Books of the Old Testament and a prophecy of the Eucharistic Sacrifice of the New: “The Lord said to my Lord: sit thou at my right hand . . . the Lord hath sworn and he will not repent: *thou are a priest forever according to the order of Melchisedech.*”

This psalm is most certainly Messianic: in fact, our Lord Himself appeals to it in confirmation of His claim that He was the Son of God. “What think ye of Christ?” Jesus said to the Jews, “whose son is he?” They said to him: “David’s.” He said to them: “How then doth David in spirit [in prophecy] call him Lord, saying: ‘The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool.’ If David then call him Lord, how is he his son?” (Matt., xxii. 42-45).

St. Paul, in his Epistle to the Hebrews, quotes the fourth verse of our psalm again and again in order to demonstrate Christ’s priestly character and office: “So Christ also did not glorify Himself that He might be made a high-priest: but He that said unto Him: Thou art my Son: this day have I begotten Thee. As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech” (Heb., v. 5, 6).

Jesus Christ, then, the true and eternal Son of God, is also a true priest, according to the order of Melchisedech, and His priesthood is everlasting. What can be the meaning of the words, “according to the order of Melchisedech,” but that Christ the Son of God, the eternal Highpriest, would one day offer a sacrifice similar to that offered by Melchisedech?

“Melchisedech king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him” (Heb., vii. 1), “bringing forth bread and wine” (Gen., xiv. 18)

—that is, he offered a sacrifice of bread and wine. He did not bring forth bread and wine merely to feed Abraham's hungry soldiery, as Protestants would have us believe, for these were returning laden with booty from a brief, victorious campaign, nor, if such were the case, would the inspired text add that he brought forth bread and wine “because he was a priest of the most high God.” Melchisedech was a *type* of Jesus Christ, and His priesthood and sacrifice were prototypes of Christ's priesthood and of the Mass.

As a matter of fact, our Lord was not of the priestly tribe at all. He would not have been allowed to exercise the priestly functions of the temple, these being the exclusive privilege of the tribe of Levi. “For it is evident,” says St. Paul, “that our Lord sprang out of Juda: in which tribe Moses spoke nothing concerning priests” (Heb., vii. 14). Therefore, “according to the similitude of Melchisedech there ariseth another priest, who is made, not according to the law of carnal commandment, but according to the power of an indissoluble life” (Heb., vii. 15, 16).

Our Lord exercised His priestly office according to the order of Melchisedech when, on the eve of His Passion, He changed bread and wine into His own Body and Blood. He acts as an eternal priest and “according to the power of an indissoluble life” in every Mass celebrated throughout the world until the end of time; for, though there be many secondary ministers of the one sacrifice, Christ Jesus is the one Highpriest in whose name and power all the other priests speak and act.

No less remarkable is the prophecy of Malachy, for, says the Council of Trent, “de eo [sacrificio Missæ] Malachias apertissime vaticinatus est” (Malachy has most clearly prophesied concerning the sacrifice of the Mass). “I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift at your hand. For from the rising of the sun to the going down, my name is great among the gentiles: and in every place there is sacrifice and there is offered to my name a clean oblation. For my name is great among the gentiles, saith the Lord of hosts” (Mal., i., 10, 11).

These words of God, spoken by the mouth of His prophet, express displeasure with the sacrifices that were then being offered, even though they had been at one time ordained by God Himself. Now He was displeased with them, because they were imperfect and mere

shadows of a more perfect oblation. The time was at hand when the shadows and figures were to be abolished. A new sacrifice, described as a "clean oblation" in contrast to the bloody rites of the temple, was about to be offered to the honor of the God of hosts. This sacrifice was to be offered "in every place," not merely in the Temple of Jerusalem, which had hitherto been the only place where the Jews were allowed to sacrifice; so much so indeed that, since the destruction of the Temple and their dispersion throughout the world, the Jews have indeed their synagogues where they read the Scriptures and sing the psalms, but they do not offer sacrifice to God.

It is an inspiring and overwhelming thought for the Catholic mind to realize that at practically each and every moment of the day and night, somewhere on this sinful planet of ours, there is presented to God an offering which is in every way worthy of Him, one that He cannot and will not refuse, one that gives Him infinite glory and honor, since it is the Body and Blood of His only-begotten Son, the Son of His Love "in whom He is well pleased."

WHAT CONSTITUTES THE ESSENCE OF THE SACRIFICE OF THE MASS?

When our Lord bade the disciples: "Do this in commemoration of me," He meant to convey to their minds that the consecration by them of bread and wine into His Flesh and Blood, was the one true commemoration of Him. This is borne out by St. Paul who thus relates what the Lord had told him: "This do as often as you shall drink, in memory of me. For as often as you shall eat this bread, or drink this chalice, you shall show forth the death of the Lord, until He come" (I Cor., xi. 25-26). The Mass is a real sacrifice, identical with that of the Cross, if therein the death of the Son of God is shown forth.

The presence upon the altar of Christ's Body and Blood is indeed a *memory* of Him; it takes back our thoughts to the days of long ago, when the Lamb of God was verily slain upon the altar of the Cross, but it does this because under our very eyes that tremendous sacrifice is even now repeated, or rather continued.

The central act of the Mass is the consecration. Let us see what takes place during those solemn moments. Acting and speaking, not in his own, but in the name of Jesus Christ, the priest takes up the

bread, and even as Christ did in the supper room, he gives thanks, blesses it and utters the tremendous words: "This is My Body." No sooner has he uttered these words than he falls on his knees to adore what, a moment ago, was but bread, but is now the very Body of Jesus Christ.

In like manner he takes up the cup; once more he gives thanks, blesses it, and finally pronounces over it the mystic words: "This is the chalice of My Blood, of the new and everlasting covenant, which shall be shed for you and for many, for a remission of sins." Again he falls on his knees to adore what is now no longer wine, but the saving Blood of the Lamb of God.

Taking the divinely ordered words in their actual and immediate meaning, the bread is changed into the Body of Christ only, and the wine into His Blood only. This tremendous change was first wrought by the power of Christ Himself: but the same power and efficacy has not departed from His words, even when they are uttered by mere man, for though spoken by man, they are yet uttered at Christ's command, in His name and Person: "*Do this in memory of me.*" Such is the power of the words of consecration: they are the words of God, and are therefore "living and efficacious"—they accomplish that which they signify; they change bread and wine into the Body and Blood of Jesus Christ, separately and successively. They separate the Blood from the Body: "*This is My Blood.*" Now when the blood is separated from a body, we know that that body cannot live. If, then, it were possible for our Lord to die again, if His sacred Body could once more be drained of His precious and life-giving Blood, it would be done in the consecration of the Mass. For the word of God cannot be futile: it must needs carry out and realize that which it signifies. On the other hand Christ is no longer in a state in which He can either suffer or die: "rising from the dead He dieth now no longer, death hath no longer power over Him; for in that He died for sin, He died once, but in that He liveth, He liveth unto God."

Hence it is that, if the power and efficacy of the words of consecration does not actually slay the divine Victim, it is because our divine Lord is now in glory and nothing savoring of death or corruption can touch Him any longer.

The two separate consecrations show forth the death of the Lord

in that they point separately to His Body and again separately to His Blood, but by a divine *concomitance* (as it is called), the Blood of our Lord is not apart from His Body in the first consecration, nor His Body from His sacred Blood in the second.

None the less, under the separate forms of bread and wine, our divine Lord is verily in a state and condition of Victim, and of mystic death. So much so that St. Gregory of Nazianzus makes use of these truly astonishing words when writing to a friend: "Do not hesitate," he says, "to pray for us and to be an ambassador for us, when thou drawest down the Word—when by a bloodless cutting thou severest the body and blood of the Lord, using the voice instead of the sword" (*Ep. clxxi. ad Amphiloch.*).

Jesus Christ is a "priest for ever according to the order of Melchisedech." In this capacity He officiated only once on the day before His blessed Passion; yet again, He continues in the functions of this pacific priesthood until the end of time, whenever He actually concurs in the act of the priest at the altar of the Catholic Church. Christ gives power and efficacy to the words of the priest; the latter's personality is, as it were, so merged in that of our Lord that he speaks and acts even as Christ spoke and acted, so that it may be truly said that he is another Christ. *Sacerdos alter Christus.*

CONSECRATION AND BLESSING OF CHURCHES

By STANISLAUS WOYWOD, O.F.M., LL.B.

Divine services cannot be conducted in a new church before it has been dedicated to Divine worship by solemn consecration, or at least by blessing. If it can be prudently foreseen that the church will be converted to profane uses, the Ordinary should not give his consent for the building of a church, or, if it perhaps has been already built, he shall neither consecrate nor bless it. Cathedral churches should be solemnly consecrated, and also, in so far as possible, collegiate, conventual, and parochial churches. A church which is made of wood, iron or other metal, may be blessed, but it cannot be consecrated. An altar may be consecrated without the consecration of the church; but, whenever a church is consecrated, the main altar at least—or, if that is already consecrated, another altar—must be consecrated in the ceremony of the consecration of a church (Canon 1165).

The law which demands the consecration or blessing of a church before it is used as a place of public Divine worship is very ancient. It cannot be traced to a positive enactment of a Pope or a General Council in the early centuries of the Church, but seems rather to have developed from custom. There are several decrees in the “Decretum Gratiana” (cc. 1, 2, 11, 14, 15, *de Consecratione*, d. 1), which Gratian ascribes to early Popes and Councils, but which are commonly considered apocryphal. How rapidly the custom of dedicating churches to the Divine worship by a special ceremony became an established practice, may be gathered from the fact that the enemies of St. Athanasius made it one of their charges against him that he had said Holy Mass in a church before its dedication, though he proved in his defence that there was no law which he had violated in the case (cfr. Wernz, “Jus Decretalium,” III, n. 436).

The Code recognizes a twofold dedication of a church to public worship—the consecration and the blessing. The history of canon law furnishes no evidence as to the time when the distinction between the consecration and blessing of churches first appeared. Gasparri (*De SS. Eucharistia*, I, n. 150) remarks that, when the number of Christians and of new churches grew so rapidly that the

bishop could not easily consecrate all the churches as soon as they were needed for Divine worship, the custom developed of dedicating them by a simple ceremony, called "benedictio," as distinguished from the "consecratio seu dedicatio sollemnis". Of the rite of consecration as contained in the *Pontificale Romanum*, Gasparri says that it has been taken from the ancient Gallican liturgy. The blessing of a church with prayers and ceremonies is contained in the Roman Ritual.

The Code warns the bishops not to bless or consecrate churches if it can be foreseen that they will be turned to profane purposes, as may be feared in times of persecution of the Church. The bishop is ordered by the Code to consecrate the cathedral church. In the Provincial Council at Rome in the year 1725, Pope Benedict XIII ordered that all cathedral and parochial churches in the cities should be consecrated within one year, and in the other places of the dioceses within two years. In a Decree of the Sacred Congregation of Rites, August 7, 1875, in which the above-mentioned order of Pope Benedict XIII is referred to as a general law, the Sacred Congregation commands the bishops to endeavor to consecrate at least the cathedral and parochial churches (*Decreta Authentica S.R.C.*, n. 3364). The Code demands the consecration only of cathedral churches, but also desires that, in so far as possible, collegiate and parochial churches and churches attached to the houses of religious be likewise consecrated.

The church edifice cannot be consecrated, if built of wood, iron or other metal. There seems to be no text of law previous to the Code which rules that a frame church, or one built of steel or other metal, cannot be consecrated. This law seems to have been based upon custom, and that custom is now written into the Code. It seems that the Church will not make an exception in this law, for, when a bishop explained that his cathedral, though built of framework, was a very substantial and artistic building and he desired to consecrate the same, the Sacred Congregation of Rites answered that he may bless but not consecrate it (April 11, 1902; *Decreta Authentica S.R.C.*, n. 4094). Recently the question arose whether a church built of reinforced concrete could be consecrated: the Sacred Congregation of Rites answered that it could, provided the twelve places on the walls where the bishop makes the sign of the cross with holy

chrism and the door-posts are of stone (November 2, 1909; *Decreta Authentica S.R.C.*, n.4240).

The consecration of one altar is an integral part of the ceremonies of the consecration of a church. Ordinarily the main altar is to be consecrated together with the church; but, if that altar is already consecrated—for altars may be consecrated in a church which is not consecrated—the consecration of any other altar in the church suffices. Without a dispensation of the Holy See it is not lawful to consecrate a church in which all the altars are already consecrated; but, if a church is consecrated without the consecration of at least one altar, the act is illicit, yet the omission does not invalidate the consecration (May 19, 1896; *Decreta Authentica S. R. C.*, n. 3907).

Though the consecration of churches can take place on any day, it is more becoming to perform the ceremony on Sundays and other holy days of obligation. The officiating bishop and those who ask for the consecration must keep the fast on the day preceding the consecration (Canon 1166, §§1-2).

As to the days on which the consecration of churches may take place, the Code repeats the rubric of the *Pontificale Romanum*. The obligation of keeping the fast on the day previous to the consecration of a church by the consecrating bishop and those who ask for the consecration of the church, is likewise taken from the *Pontificale Romanum* in almost the identical words of that liturgical book. The phrase, "qui petunt ecclesiam sibi consecrari," is interpreted by canonists to apply to the clergy of the church which is to be consecrated, and all clerics of that church are obliged to keep the fast though they actually do not ask for the consecration of the church. For the priests assigned to that church—there usually are no other clerics assigned to a church here in the United States—the fast is both local and personal; wherefore they are bound by the fast even though they be absent from the church on the day previous to the consecration. The fast is not a matter of devotion merely, but of strict obligation (Sacred Congregation of Rites, July 29, 1780; *Decreta Authentica S.R.C.*, n. 2519). The laity connected with a parish church which is to be consecrated are not, according to Gasparri, obliged to keep the fast, even though they ask for the consecration of their church (*De SS. Eucharistia*, I, n.163).

When a church or an altar is consecrated, the officiating bishop,

though he has no jurisdiction in the territory where he performs the ceremony (e.g., when a titular bishop or a bishop of another diocese performs the consecration at the request of the local Ordinary), may grant an indulgence of one year to those who visit the church or the altar on the very day of the consecration, and an indulgence of fifty days for visiting the church or altar on the anniversary. If an archbishop performs the ceremony, he may grant an indulgence of one hundred days for the anniversary, while a Cardinal may grant an indulgence of two hundred days (Canon 1166, §3). The *Pontificale Romanum* had one year's indulgence on the day of consecration and forty days on the anniversary day.

The same bishop who consecrates the church must also consecrate at least one altar, and it is not permissible for one bishop to consecrate the church and another the altar (Sacred Congregation of Rites, March 3, 1866; *Decreta Authentica S.R.C.*, n. 3142). If several bishops take part in the consecration of a church, some of the ceremonies can be distributed among them (e.g., one bishop can bless the outside of the walls, while another blesses simultaneously the inside); if several altars are to be consecrated, they may be consecrated simultaneously by different bishops (Many, "De Locus Sacris," n. 14). Ordinarily the same bishop who consecrates the church, should also say the Dedication Mass, but, if he be too fatigued, the *Pontificale Romanum* allows him to appoint a priest to celebrate the Mass.

The rubrics of the consecration ceremony require that the bishop go around the outside of the church three times and sprinkle the walls with holy water. If the church is constructed in such a way that the outside walls cannot be reached at all, recourse to the Holy See is necessary before consecrating such a church (Sacred Congregation of Rites, February 22, 1888; *Decreta Authentica S.R.C.*, n. 3687); if the outside walls are partly accessible, though one cannot go completely around the church, it may be consecrated (Sacred Congregation of Rites, September 19, 1665; *Decreta Authentica S.R.C.*, n. 1321).

FEAST OF THE DEDICATION OF A CHURCH

The feast of the consecration of a church is to be kept annually according to the liturgical laws (Canon 1167).

On the day of the consecration of a church the priests assigned to that church must say the Office of the Dedication of the Church: up to the hour of Terce, they say the Office of the Day; beginning with Terce, they say the Office of the Dedication (Sacred Congregation of Rites, December 7, 1844; *Decreta Authentica S.R.C.*, n. 2868). If an altar is consecrated without consecrating the church, the Office of the Dedication is not to be said.

The anniversary of the consecration of a church is to be kept by the priests (and other clerics in major orders) attached to the church. It ranks as a double of the first class with a common octave. At the consecration ceremony the bishop may choose a day different from the actual day of consecration on which the anniversary is to be kept (Sacred Congregation of Rites, February 4, 1896; *Decreta Authentica S.R.C.*, n. 3881).

With regard to the keeping of the anniversary of all consecrated churches of a diocese, religious order, etc., the Sacred Congregation of Rites ruled as follows: If it has been the custom in a diocese or an institute to observe the dedication of all consecrated churches on one and the same day, the bishop after consultation with the cathedral chapter (diocesan consultors) can appoint that day; but, if in a diocese the clergy of each consecrated church observed the anniversary of their individual churches, this should be continued. The anniversary of the dedication of the cathedral church may not be celebrated together with the dedication of all churches of the diocese; if the true anniversary of the dedication of the cathedral is unknown, the bishop after consulting the cathedral chapter (diocesan consultors) shall appoint a day once for all. If a diocese, order, or congregation keeps one day for the anniversary of all consecrated churches, only the clergy attached to consecrated churches say the Office and Mass of the Dedication (October 28, 1913; *Acta Ap. Sedis*, V, 458).

The revised rubrics provide that the anniversary of the consecration of the cathedral church is to be kept as a double of the first class with an octave by the secular clergy and also by those regulars who use the diocesan calendar; the regulars in the diocese who have a calendar of their own must keep the anniversary as a double of the first class but without an octave.

BLESSING OF A CHURCH

The Code states in Canon 1165 that Divine services cannot be conducted in a church unless it has first been either consecrated or blessed. The majority of the churches in the United States are not consecrated, but merely blessed. As we saw above, the law of the Code does not demand the consecration of churches, with the exception of the cathedral churches, though it desires that parochial churches be consecrated. Churches built of wood cannot be consecrated, and many parish churches in the United States are frame buildings. Besides, a church which is not free from debt should not be consecrated, if there is any danger that the holder of the mortgage or the note may seize the church and sell it, for Canon 1165 forbids the bishop to consecrate a church when there is reason to fear that it may be turned to profane purposes.

The prayers and ceremonies employed in the blessing of a church are contained in the Roman Ritual; they are very simple as compared with the ceremonies of consecration. If the church belongs to the secular clergy or to non-exempt religious, the local Ordinary is the proper minister of the blessing; if the church belongs to exempt religious, the major superior, with the consent of the local Ordinary, has the right to bless the church. Both the local Ordinary and the major religious superior may delegate a priest to perform the blessing.

TITULAR OR PATRON OF CHURCHES

Every church which is either consecrated or blessed must have its "titular" or patron, and that titular cannot be changed after the consecration or blessing has been performed. The titular feast of a church is to be celebrated annually according to the liturgical laws. A church may not be blessed or consecrated under the patronage of a beatified servant of God except by Apostolic indult (Canon 1168).

The titular or patron is first named in the ceremony of the laying of the corner-stone, but that is not a final naming of a church, and the titular may be changed in the ceremony of consecration or blessing. After the latter ceremony, however, the name or title of the church cannot be changed. The titular or patron must be a mystery or a saint contained in the Roman Martyrology or the approved

supplement of the respective diocese (*Decreta Authentica S.R.C.*, n. 3876). If the patron of the church is a saint who has no office in the Breviary, the office is to be taken from the *Commune Sanctorum* (*Decreta Authentica S.R.C.*, n. 3661). If the church is named after two saints, and they occur on different days in the calendar of the Breviary or in the Martyrology, each one's feast has to be kept on its respective day (*Decreta Authentica S.R.C.*, n. 3637). If a church is merely named after the Blessed Virgin without the addition of a particular mystery or title, the titular feast is to be kept on the Feast of the Assumption, August 15 (*Decreta Authentica S.R.C.*, n. 2529).

The titular feast of a church is to be kept by the clergy legitimately attached to the particular church on the day on which the feast or mystery occurs in the church calendar; this regulation applies to all churches which have been either consecrated or blessed. The rank of the titular feast is a double of the first class with an octave. The titular feast of the cathedral church is to be celebrated as a double of the first class with an octave by the entire clergy residing in the diocese, secular and regular; but regulars who have a calendar of their own keep the feast without an octave, unless it happens to be a feast which is proper to the religious order, in which case they keep the octave. As the *Ordo* does not arrange the office of the titular feast for each church, the priests must arrange the office themselves on the day on which the mystery or saint after whom their church is named falls. The octave is a *common* one, which means that, during the octave, the office of the titular feast is said only when no higher office falls on those days than a simple or a major non-privileged *feria*; on the last day of the octave—called in the rubrics the *dies octava*—the office of the titular feast is said unless an office of a first or second-class double occurs.

CHURCH BELLS

Before continuing the laws concerning the consecration of churches, the Code inserts one Canon on the blessing and use of church bells because they are intimately connected with the purpose for which the church is blessed or consecrated.

It is appropriate that each church should have bells by means of

which the faithful are invited to divine services and other religious acts. The church bells should be either consecrated or blessed according to the rites of approved liturgical books. Their use is exclusively subject to the ecclesiastical authorities. With the exception of conditions stipulated by the donor of a church bell, which conditions are valid only when approved of by the Ordinary, blessed bells may not be rung for merely profane purposes, except in a case of necessity, or with the permission of the Ordinary, or for reason of legitimate custom. In reference to the consecration or the blessing of church bells, the rules laid down in Canons 1155 and 1156 shall be followed (Canon 1169).

The right of consecrating the bells for all churches within the diocese is reserved to the local Ordinary, as Canon 1155 states concerning the consecration of churches. The blessing of bells in all churches, with the exception of the churches of exempt clerical organizations of religious, is likewise reserved to the local Ordinary. The bishop cannot delegate a priest to consecrate bells, but he can delegate one to bless bells. The major superior of exempt religious can also delegate a priest for the blessing of bells in the churches belonging to his organization. The consecration is to be performed according to the rite given in the *Pontificale Romanum*. Before 1908 there was no approved formula for the blessing of church bells, and the bishop had no power, without special faculties, to delegate a priest to use the formula of consecration of bells given in the *Pontificale*. On January 22, 1908, the Sacred Congregation of Rites published a form for the blessing of church bells which is reserved to the bishop (in churches of exempt religious to the major superior), but which may also be used by priests delegated by the bishop or the major religious superior. The Sacred Congregation, however, desires that in consecrated churches the bells be blessed with the solemn formula of the *Pontificale Romanum* (*Acta S. Sedis*, XLI, 118).

A decree of Pope John XXII forbade the Mendicant Orders to have more than one bell in their church towers (*Extravagantes Communes, c. unicum, De Officio Custodis*). The Code makes no restrictions, but states generally that it is desirable that every church should have bells. There is an ancient law that, on Holy Saturday, no other church, secular or regular, in the episcopal city, may ring the bells until the bells of the cathedral church are rung, which

regulation is *not* abolished by the Code (Sacred Congregation of Rites, November 14, 1615; *Decreta Authentica S.R.C.*, n. 337).

As to the material or metal used in casting church bells, there are no regulations in the liturgy of the Church. When there was a doubt raised whether bells made of steel could be blessed, the Sacred Congregation of Rites answered that there was no objection (February 6, 1858; *Decreta Authentica S.R.C.*, n. 3067).

The use of church bells is ordinarily restricted to religious purposes. If they are to be rung on the occasion of some secular festivity or in public mourning, the matter must be submitted to the bishop, unless custom has already sanctioned the ringing of the church bells for certain secular affairs.

During the last three days of Holy Week from the *Gloria* of the Mass on Holy Thursday to the *Gloria* in the Mass on Holy Saturday, the church bells are not to be rung. In towns and cities where there are several churches, the Sacred Congregation of Rites declared that the more prominent church—not necessarily the parish church—had the right to be the first to break the silence on Holy Saturday, and the other churches must wait until that church rings the bells (January 12, 1704; *Decreta Authentica S.R.C.*, n. 2123). If the churches are all of equal rank (i.e., no cathedral or collegiate church, or one distinguished by the title of Basilica or some such rank which elevates it above the others), one church does not have to wait for the other to ring the bells. If the bishop orders the general ringing of bells in a place on the occasion of some solemnity or for some particular reason, all churches in his diocese, including those of exempt religious, must obey the orders (Appeltern, "Compendium Juris Regularium," qu. 577).

At the time of a local general interdict, Canon 2271 forbids the ringing of church bells. On the feasts of Christmas, Easter, Corpus Christi and the Assumption of the Blessed Virgin, the bells may be rung even during a general interdict. The Franciscans received the privilege by Constitution "Sacra Seraphici" of Pope Clement VIII, October 17, 1595, of ringing the bells for public services during an interdict on the feasts of St. Francis, St. Bonaventure, St. Anthony of Padua, St. Louis, St. Bernardine, St. Clare, St. Elizabeth and St. Didacus and on Portiuncula Day (cfr. Ferraris, "Bibliotheca," s. v. *Campana*, n. 25).

SCRIPTURAL DIFFICULTIES DISCUSSED

PROVERBS, xxiii. 2

Query: Does the text of Prov. xxiii. 2: "Put a knife to thy throat, if it be so that thou have thy soul in thy own power," warrant assuming permission for a person in such circumstances to take his own life?

P. A. R.

Reply: The text referred to has nothing to do with suicide. It contains advice on table etiquette for one of low degree who is invited to dine with a noble. The Wise Man simply warns such a guest to be content with what befits him and not to disgrace himself with greediness. The sense is explained in the Greek version, which is rather a paraphrase than a translation of the original, and itself has suffered from poor division. It might be rendered as follows:

"When thou art seated to dine at the table of a potentate, note well what things are set before thee; and stretch forth thy hand [only whilst] realizing just what things have been got ready befitting thee, unless thou wouldest be [= appear] over-avid."

The Hebrew, which has been translated almost literally in the Vulgate's "si tamen habes in potestate animam tuam," may be represented as follows:

"When thou art seated to dine at a prince's, heed discreetly what is before thy face; and direct thy knife to thy gullet [= convey thy food to thy mouth] only on condition of being master of thy appetite."

The sense of the whole passage is evidently that, when a person sups with one of superior station, he is to pick the dishes that would seem to befit his own position, and not to gorge himself greedily with the best viands, as if he had no control over his gluttony, thus leaving a bad impression on his host. It must be remembered in connection with this passage that forks and spoons are of rather recent use to convey food to the mouth: knives were probably the most primitive table utensils for that purpose. The inquirer's misunderstanding probably arose from the too literal rendering of *nefesh* (= soul) by the Vulgate and Douay-Challoner. In this passage it has unmistakably not the broad generic meaning of "soul," but the particular one of the *appetitus* (function of life). The King James Version has just missed the accurate sense by its

"Put a knife to thy throat, if thou be a man given to appetite," apparently having overlooked the force of *baäl* (= lord), in the original.

JOHN, iii. 33

Query: What is meant by the verb "seal" in John, iii. 33: "He that hath received His testimony, hath set to His seal that God is true," and John, vi. 27: "Him (Christ) hath God the Father sealed"?

P. A. R.

Reply: Seals or stamps were in common use in antiquity in connection with the drawing up and authentication of documents. In Assyrian and Babylonian times, business "papers" such as deeds, bills of sale, temple gifts, receipts, and the like, were written in cuneiform characters on clay tablets. These themselves were often encased in another wrapping of clay, across which, whilst it was yet soft, the interested parties would run their carved seal-rollers, thus guaranteeing the enclosed document against falsification.

Later, when parchment and papyrus came into use as writing materials, seals of some waxy compound were affixed over the edges or over the binding strings of the documents after they had been rolled or folded up. A relic of this practice is seen in the now quite useless ribbons often found fastened under the seal-wafers upon formal diplomas or charters.

Of old, important documents were frequently drawn up in duplicate on the same sheet of papyrus or parchment. Then the upper part, containing the first draft of the contract, would be rolled or folded down on the sheet till the contents was no longer visible, and then it would be fastened in place with seals. The lower part, with the duplicate draft, would be left open, so that its writing would be readily accessible. The whole document might for safe-keeping sometimes be "filed away" in a crock. Thereafter, in case of dispute, the upper, sealed portion could be opened in the presence of those who had affixed their seals, and its contents would then serve as an indisputable check upon the text of the lower, open portion, which was liable to alteration. An excellent copy of such a document, from the year 21-22 B.C., containing the lease of a vineyard, was found in 1915 in the little Parthian village of Kopanis, with the upper part still rolled up and some of the seals thereon intact.

That such was the practice also among the Jews can be gathered from Jer., xxxii. 6-15, where the prophet by divine command buys the field of Hanameël in order to assure the inhabitants of Jerusalem (who were in dread of Nabuchodonosor's invasion) that "houses and fields and vineyards shall be possessed in this land." Thus is the legal procedure of the deeding over of the property there described:

"And I bought the field of Hanameël, my uncle's son, that is in Anathoth. And I weighed him out the money, seventeen silver shekels. And I wrote it on a roll, and sealed it, and took witnesses, and weighed him the money on the balances. And I took the deed of purchase, the part which was sealed, with the agreement and stipulations, and the unsealed outside open [Greek: 'readable'] part, and I gave the deed of purchase to Baruch. . . . And I charged Baruch: ' . . . Take this deed of purchase, both the sealed and the open [Greek: 'readable'], and put it [Greek: *αὐτό*, in singular] in an earthen crock, that they may last for many days.'

Seals, therefore, of old as now represented an undeniable attestation of verity. In this sense "sealing" is a common Oriental metaphor. Thus in John, vi. 27, Christ is said to be "sealed" by the Father because God had granted the unmistakable gift of miracles in confirmation of His Son's doctrine. Similarly, in John, iii. 33, "the meaning is that he who accepts the teaching of Christ (here perhaps specifically the Baptist) thereby acknowledges the truthfulness of God the Father, by whom Christ was sent into the world"⁸ in fulfillment of the ancient promises.

J. SIMON, O.S.M., S.T.B.

⁸ Callan, "The Four Gospels" (Wagner, New York, 1918), 430.

CASUS MORALIS

The Fast Before Holy Communion

By G. MURRAY, C.SS.R.

Andrew suffers from catarrh and indigestion. His doctor orders a nose-douche every morning to clear his nasal passages and the use of the stomach-pump to facilitate digestion. Andrew, a daily communicant, is anxious to continue his pious practice, and wants to know whether he will have to give it up, if he uses the remedies prescribed.

Questions: 1. What is required to constitute a breach of the fast before Communion?

2. Would the fast be broken in the above case?

Answers: 1. The Church has always been anxious to show the greatest reverence for our Lord in the Blessed Sacrament. One of the means adopted by her for this purpose is the Eucharistic fast. It was spoken of by St. Augustine as of universal observance in his time, and was enforced by the Council of Constantinople in 692. Some authorities have looked upon it as an Apostolic institution. Whatever be the origin of this ancient practice, ecclesiastical law decides that any eating or drinking after midnight, in no matter how small a quantity, breaks the natural fast and, except in cases provided for, prevents one from receiving Holy Communion.

Canon 33, §1, states that midnight may be reckoned according to the standard time usually followed in the place. But a communicant may also take, at his option, general mean time (Greenwich), mean local time (faster or slower than Greenwich, according as the place lies east or west of the meridian), true or apparent solar time (sundial time), or any other legal time (e.g., daylight-saving or summer time). The stroke of midnight must be taken mathematically or physically, not morally. However, any good timepiece may be followed, because, as one author remarks, a reliable clock indicating the hour is equivalent to the authority of a sound theologian on other moral matters.

Eating or drinking is considered to take place when something digestible is taken from without and swallowed by way of food

or drink. A solid or a liquid is set down as indigestible when it is commonly thought that, to some appreciable degree, it is incapable of assimilation by the stomach, or when chemists decide—even against popular opinion—that it is not digestible. It seems reasonable to assert that, if either common opinion or chemistry catalogues a thing as indigestible, the taking of it could not be set down as a certain breach of the fast. Usually, the meaning of the words “by way of food or drink” is made clear by contrasting that method of absorbing solids or liquids with the others: (1) as saliva, for a drop or particle mixed with saliva in such a manner as to be indistinguishable from it and placed in the mouth for some other purpose than that of swallowing it, does not break the fast; (2) nor does a drop or particle breathed in and consciously, though not purposely, swallowed—that is, *per modum aspirationis*. It is well to recall that the ecclesiastical law forbids the reception of Communion after the fast has been broken. To deprive a person of the privilege of going to Communion, it is necessary to establish with certainty that, after midnight, something digestible was taken by way of food or drink. In any doubt, whether as to time, the digestibility of solid or liquid or mode of taking them, the person is free to approach the Holy Table.

2. The whole point of the case is to determine whether or not Andrew can be said to eat or drink in the circumstances mentioned. Scarcely any one, I think, on seeing Andrew spraying his nasal passages, would venture to say that he was drinking. His action, then, would not break the fast. He is not taking anything by way of drink.

The same may be said of the stomach-pump. That is why its use before Communion is not condemned by the majority of theologians. When the tube is oiled, some authorities, who would otherwise allow it, take sides against it. A sufficient number of reliable authors remain to make it solidly probable that even then the fast would not be broken. It may be mentioned too that, if the choice were given between cleansing the stomach before or after Communion, it would be preferable to do it before. The reason is this: after Communion, the patient would have to wait about four hours before he could be sure that there would be no danger of irreverence

to Our Lord. And, of course, by that time, it would be too late for the cleansing to be either practicable or helpful.

An answer of the Holy Office, April 23, 1890, is interesting in this connection. A priest, on the advice of his physicians, had taken up the daily use of the stomach-pump. At first, he waited till after Mass. He found that, even after an interval of two hours, the Sacred Species had not disappeared. He could not put off the use of the pump till later in the morning. He asked for permission to use it before Mass. The answer of the Holy Office was: "The Holy Father is to be asked for the favor requested." The reply of the Holy Father was a grant of the permission desired. This attitude of the Holy Office is variously interpreted. Some hold that the Congregation considered that in the case submitted the fast was broken, and that a dispensation from the ecclesiastical law had to be obtained from the Holy Father. Others deny that inference on these grounds especially: (1) a dispensation from the fast to say Mass daily, under the circumstances, would scarcely be granted by the Holy Father; (2) there is no justification for the opinion that the reply of the Holy Office settles a theoretical doubt, because a theoretical question was not proposed. It simply evades its solution; (3) indults are sometimes given (even though there is no necessity for them) to allay the scruples of a petitioner. For these reasons, most theologians hold that the words of the Holy Office leave the controversy just where it was before they were written. Andrew is free to continue his salutary practice of daily Communion.

COMMUNICATIONS FROM OUR READERS

Catholicism in France

To the Editor, THE HOMILETIC AND PASTORAL REVIEW:

I beg you to publish a few lines to correct some statements which appeared in the December issue of your esteemed REVIEW concerning "Catholicity in France." These lines are written by a priest who will try not to be "Sacerdos sacerdoti lupior," and who, while in the ministry in rural and urban France, very often quoted the American clergy as exemplary, and who has been pastor in towns and country districts of North America for many years without ceasing to be in contact with conditions in France.

I cannot believe the "Observer" really remained long enough in France to see the facts, and I would like him to name his "competent and impartial authorities," because they are at variance with practically all statements of those who have inquired seriously into the subject.

According to reliable statistics and experts, there are about eight millions of practical Catholics—that is, of people who make their Easter duties, attend to Mass, keep abstinence (their children under seven being included in the same figures), constituting 20 per cent of the total population. A vast majority—about 75 per cent—are sympathetic to the Church except in politics, and receive the sacraments of Baptism, go to catechism, are married by the Church, receive the last sacraments, and are buried according to the Catholic Rites; 5 per cent are Protestants, Jews, Free-Thinkers or bad Catholics, hostile to the Church.

In many regions, practically every one is a practical Catholic, *e. g.*, in Brittany, Vendée, Alsace-Lorraine, Flanders, Savoie, Cévennes, Basses-Pyrénées, while in certain regions (*e. g.*, around Paris) the percentage of good Catholics is rather small.

I do not know what the "Observer" means by "a Catholic country," but I believe this should be a Catholic country as well as France. The immigrants who were at least nominally "Catholic" when they entered our country and their descendants are, I believe, a majority. But we count as Catholics only the practical Catholics, and therefore we can say our Catholics are good Catholics. Still they are a minority compared to those who would be counted as Catholics if they had remained in the old countries, and who, in America, lost their claim to be nominal Catholics at least.

As to facts, we are told by the "Observer" of a parish like St. Clotilde, having 150,000 nominal members. The truth is that the official census of the Diocese of Paris for 1921 mentions fifteen thou-

and members only for that parish, including practical and non-practical Catholics.

Again the "Observer" says there are French pilgrims to Lourdes who read bad books, and seem to unite in their lives certain practices which for us would be considered as entirely unharmonious. Now, one who knows France and America well, will agree that the above statement is very true of many American Catholics, and untrue of nearly all French practical Catholics. The great difference between them is right there, and it strikes every French observer who comes here to see practical American Catholics reading anything and everything, and going everywhere on week days while they go to church on Sundays. In France, one in a thousand may fall, but the practical Catholic there is a much stronger and stricter Catholic than the average Catholic in any other country, and this is a fact generally known.

The "Observer" says that the clergy are without any influence over their own churchgoers. On the contrary, they are persecuted because of their influence, and any politician will say so. If the clergy had no more political influence there than on this continent, there would be no persecution according to many, because there would be no reason for it. This influence, of course, is mostly on practical Catholics, who are a minority.

Far from being objects of contempt, the French Clergy are highly respected, except in a very few corners of some cities. What the "Observer" says about it was true enough thirty years ago, but it is so no more. The custom of saluting priests exists nearly everywhere except in big cities, but it applies only of course to priests wearing the cassock, as the people do not know that in certain lands of liberty the priests are forbidden to wear the soutanne, and consequently they take for Protestant ministers all those who wear the black cloth only (*i. e.*, secular or lay clothes).

About supporting their priests, since the Cardinal of Paris is able to support forty parishes, we must assume that the people give him enough for it. Proportionately to their means, the French practical Catholics give not much less than our American Catholics, who spend many times more than a Frenchman for other things. For one who has lived in both places, it is evident that the percentage of expenditures for church activities is nearly the same. A French emigrant feels generally rich when upon his arrival he earns several dollars a day, whilst in his country he used to earn about one dollar a day, and that only when he could have work; and he saves money on the dollar earned, while the cost of living is about the same as in America. Information based on the prices of clothes, groceries and theaters only is worthless. The same could obtain in Germany after the war or in our own cities in times of unemployment. Still French Catholics had

no time to be trained to support the Church, and up to 1906 the clergy were paid by the State, and it is true that the priests are poor as well as their people.

What happened in Oklahoma, where 3 per cent of the population voted out a hostile measure is worthy of all praise, but it would not have happened if the 97 per cent had been strongly united against the Catholics. It did not happen in Oregon, nor at the time of Know-nothingism, and in every country there have been at times persecutions, which persecutions did not prove that people there were worse than in other places. If, in Holland and Germany, after the *Kulturkampf*, Catholics are strong, it is mostly because non-Catholic Conservatives are afraid of Socialism, and associate with the Catholics to protect themselves. In France the mass of the people do not feel any danger from Socialism yet, and it is the reason why they do not adopt the same policy. The "Observer" observed very poorly when he saw a "Socialist and Communist controlling party" in France, and when he gives that reason as the reason of opposition to religion in all Cabinets. That opposition did not exist at all from 1919 to 1924, and the present Government includes no Socialist member, nor are the Socialists by any means the controlling party. Whatever the London *Tablet* may say, the relatives of Government employes go to the school of their choice, and the employes themselves send their children even to the Catholic schools if they like. The worst that was ever said by the French Government on that subject is that "they are free to do so, but that sending their children to private schools would show a want of appreciation of the public schools which these do not deserve." It is bad enough, but why make it worse than it is by stating that they are not free to do so? The same may be seen on this side of the Atlantic in many public bodies.

To say that French Catholics put politics before religion is not any more true than to say that American women put modern dancing and dress before religion. Your REVIEW agrees that this constitutes a very serious problem. Unhappily, French Catholics are somewhat like them in politics, mostly because they are not united, whilst their opponents are. But you should know that they are uniting now on a religious basis under the leadership of Castelnau in the most successful and magnificent organization established in forty years, and it is hoped that this organization will mark the beginning of their liberty. The main difference I see between France and our country is that the Religious are not allowed to teach in France when the Government can prove that they are a religious body. Both countries refuse public support to religious schools; neither of them has or will have an ambassador at the Vatican, and about as many liberties are denied here as there. They rightly call themselves persecuted, while we are more

easily satisfied, and it is one of the causes of misunderstandings. French Catholics will never be satisfied until they enjoy a much more complete freedom than the one we are satisfied with.

Catholic Schools amount to much importance in France, where about 20 per cent of the children in grammar grades attend Catholic schools, and about 50 per cent attend Catholic colleges. Said schools are not "mostly unable to compete with the public schools," but in fact they do compete and very successfully as well as the five Catholic Universities. Public schools are not any more than ours "hotbeds of irreligion and immorality." The devotion to "La France" is about the same as our devotion to "America" and the American revolution, and it is not preached about any more. In special patriotic meetings attended by the clergy, it is sometimes insisted upon, as here.

The "Observer" says that "there is practically no regular preaching in France." Everybody who has lived there knows that there exists the most regular preaching and catechizing. I just wish we could and would preach and catechize as regularly and as well as they do. To mention such things as facts, is to show a perfect ignorance of conditions in France.

Also, it is mentioned that no confessions are heard on Saturday evenings. It does not mean that the people do not go to Confession as the "Observer" seems to imply, but that the people like rather to confess on mornings, before or during Masses, as the "Observer" would have seen had he gone to Parisian churches in the morning.

I very often saw in Parisian restaurants, cafés and hotels people who abstained, and this more than in many American cities supposed to be more than four-fifths Catholic. But to judge from what you might see in these places, is not to judge rightly, because you do not know what the same people would do at home, and for my part I never conceived the idea that the American Catholics were practically no good because I saw some eat meat on Fridays in a hotel.

One may understand that the French people may be a little rough when they hear a foreign accent, as they have been invaded enough to be afraid of spies. The fact that a theater at Lille was rebuilt by taxation while a church was not, applies exactly to our cities which own theaters that are not any better than the French theaters.

The priest who tore down an unclean poster near the *place de l'Opera* was arrested indeed, but applauded by all except by the police, and he was acquitted. I do not know what would happen in this country to the one who would do the same with equally immoral posters.

To say that the French Clergy do not dare to speak about conditions actually obtaining in France for fear of being expelled, is just childish. There is no law to expel them, and such a law is liable to be passed here before being passed over there. Too many Religious left France,

not because they were exiled by law, but because the law forbade them to teach as religious. But a great many more remained in France, and they are not "hiding."

The "Observer" dares say that even Rheims Cathedral would have been abandoned to decay and permitted to fall as other French churches, had it not been for American money. He did not "observe" the fact known to every one there that all the churches of any artistic value (and there are thousands of them) are kept in good repair at the expense of the Government, and that all other churches are kept by the municipalities, and that, except in one case possibly out of a thousand, no municipality will refuse to do so, and that, if they did, the refusal is illegal. The few churches used for profane purposes are churches belonging before to religious orders and confiscated about twenty years ago.

Many other charges made by the "Observer" are just as baseless as those mentioned, and most of them do not prove what he wants to prove. It would be very easy, by using the same methods, to say that American Catholicity is one of the poorest in the world. I know the book of Canon Delassus mentioned by the "Observer," and I emphatically deny that it concurs with the "observations and conclusions" of the "Observer."

The French Clergy are, it is true, unpractical to a certain degree—that is, they do not try to "get popular" nor to "make much money," neither did they go very far in organizing their people, but they do work for their people and they do love them, and their so-called "unpractical mind" is partly responsible for their heroic obedience and exceptional virtues. They have an *absolute* attitude toward "duty," while "being practical" implies some "relativity." For instance, no one there would suggest any dancing among Catholics after the Roman documents on that question, while here we do try to compromise and try to minimize the prohibitions regarding that one subject. It might be interesting to discuss the following proposition: "Is it better to be unpractical and lose some people by seeing duty in an absolute manner, or is it better to hold the people by expressing vague misgivings as to the opportuneness of the promulgation of such a duty and trying to find loopholes to avoid said duty?"

To say that the French Clergy are unable to offer any remedy for the situation, and to state that they do not even realize it, is indeed more than daring. The "Observer" does not suggest any remedy, except perhaps revolution. It is a means really too *jejeune* and primitive. That is why I do not understand his criticism, which, besides being mostly without foundation, is more destructive than constructive. I may assure him that the French Clergy are well aware of the situation, and that they shall be able to cope with it, especially the young

clergy. In no country will you see so many activities as among the French clergy of to-day. Go to Paris and stay with them for a few days and "observe" well, and you will see for yourself. If they had as much money as we here have, they would achieve enviable results.

The most striking proof that the French clergy realize the situation and are able to remedy it, is the splendid success obtained by the "Fédération nationale catholique," which is to France what the Catholic Center of Windhorst was to Germany, and what the Catholic Party is to Holland. Through it, and through its influence, the persecution will cease, and all the organs of the Church will be restored to it, and you will see that the Catholic life of France has indeed been much maligned and has remained splendid.

When persecution lasts, it is usually due to the fact that the powers of darkness develop a stronger attack on account of the strength of resistance that they find. It is known by the decisions of Freemasonry, and it is in perfect conformity with all the rules and tactics of warfare, to destroy first the strongest stronghold by concentrating every effort against it; and it is also well known that France was practically the only missionary country in the nineteenth century, and the cradle of most religious orders and activities during the same period. I often heard from the lips of priests who were not French, but who knew both France and America, that we could not here stand a persecution as severe as the one France is enduring now. That is one of the reasons why I do hope that we shall not have it. But when we do become a model of religious activity and when we shall have developed a true missionary spirit, I believe that Almighty God will allow it, because we shall then be able to stand it, and because the oppressors of religious freedom will then be afraid of our activities. I pray that in those moments of struggle there may be found some who will not criticize unjustly, but who will rather offer sympathy and help through practical advice and counsels.

E. DUBOIS.

The Ethics of Prohibition

To the Editor, THE HOMILETIC AND PASTORAL REVIEW:

An article published in the last May and June issues of the HOMILETIC has been left unchallenged, and still I am sure that Rev. J. Elliot Ross's views on prohibition are not shared by all prohibitionists in the ranks of the clergy. I have waited vainly for one more qualified to write on the subject, so may I humbly hazard a few remarks? Father Ross, as I understand his good philosophical disquisition, bases his conclusions upon the supposedly well-proven fact that there exist purely penal laws, and that surely in a matter of great import, as in that of prohibition, the legislator would intend to bind in conscience.

Therefore, the mind of the legislator is advanced as a proof of the morally binding obligation. Whereas the legislator in this case is a civil one, and whereas it is of the lawyers' domain to inquire into the scope and the meaning of civil laws, I should think that the views of good legal authors would have some weight in deciding whether prohibition binds in conscience or not. Hence I submit to the readers of Father Ross' good classical article (without any pretension of criticism) the following passages from Chadman's "Cyclopedia of Law," I, pp. 107-113, where the author follows Blackstone's "Commentaries," pp. 56-59:

"In things naturally indifferent the very essence of right and wrong depends upon the laws or . . . upon the wisdom and will of the legislator.

"Legislators are said to compel or oblige . . . because by declaring and exhibiting a penalty against offenders, they bring it to pass that no man can easily choose to transgress the law. . . .

"It is true it hath been holden, and very justly, by the principle of our ethical writers that human laws are binding upon men's consciences. . . . True as the principle is, it must still be understood with some restrictions. It holds I apprehend as to Rights . . . and such offences as are *mala in se*. But in relation to those laws, which enjoin only positive Duties and forbid only such things as are not *mala in se* . . . but merely *mala prohibita* . . . annexing a penalty to non-compliance, here I apprehend conscience is no farther concerned than by directing a submission to the penalty; . . . otherwise the multitude of penal laws in a State would not only be looked upon as an impolitic, but would also be a very wicked thing, if every such law were a snare for the conscience of the subject. But in these cases the alternative is offered to every man: 'Either abstain from this, or submit to such penalty,' and his conscience will be clear, whichever side of the alternative he thinks proper to embrace. . . ."

As to the essentials of penal laws: "The thing forbidden or enjoined is wholly a matter of indifference. . . . The penalty inflicted is an adequate compensation for the civil inconvenience supposed to arise from the offence. . . ."

Thence the argument:

(a) To drink even alcohol is *in se* indifferent, also to manufacture or sell the same;

(b) The law imposes a heavy penalty upon those convicted of having offended against the Volstead Act;

(c) Actually, in this country, if prohibition were binding in conscience, it would not only "be looked upon as an impolitic . . . but would also be a very wicked thing . . . being a snare for the conscience of the subjects."

ATQUI

- (a) Laws which concern merely indifferent things, and
- (b) For the offending against which there is a penalty considered adequate compensation for the civil inconvenience supposed to arise from such offending, and
- (c) Which would, if binding in conscience, be a snare for the conscience of the subjects—such laws are interpreted by good legal authors as only penal.

THEREFORE:

Prohibition is interpreted legally to be only a penal law not binding in conscience. . . .

Especially whereas: *otiosa sunt restringenda*. . . .

C. O. T.

To the Editor, THE HOMILETIC AND PASTORAL REVIEW:

The Mass coram Sanctissimo*

On page 762 in the April issue of your REVIEW you state that "Mass coram Sanctissimo is not to be said except during the Forty Hours' Devotion."

I beg to differ from this statement. First, the rubrics as far as I know do not give permission to say Mass *coram Sanctissimo* even during Forty Hours' Devotion; even then all the Masses said in that church must be said at a side altar, if possible.

Secondly, Can. 1274 of the new Code says: "expositio vero publica seu cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum sollemnia et ad Vespertas." The meaning of this Canon seems to be clear enough; most commentators explain it to mean that on the Feast and during the Octave of Corpus Christi Mass may be said while the Blessed Sacrament is exposed on the same altar, and that the Mass may be concluded with Benediction, after which the Blessed Sacrament is again placed in the Tabernacle. And the same also for Vespers.

This seems to me to be the only occasion when the Code on the rubrics allow Mass *coram Sanctissimo*.

The Ethics of Prohibition

On page 725 of the same issue you publish an article by Father Prendergast, S.J., on "The Ethics of Prohibition." I merely want to compliment your REVIEW as well as the writer for having the courage to come out fearlessly without mincing words. It was about

* This question is dealt with on page 993.—*Editor.*

time that some one answered that article of Father Rose which surely was conspicuous for "unsound reasoning," to say the least. It is a long time since I have read anything anywhere that shows such clear and sound thinking as this article of Father Prendergast, and that at the same time shows up the Volstead Act as a "Caricature of Law." That's exactly what it is, and it takes more than articles of the Father Ross type to convince me that the Prohibition Law or Volstead Act is "binding in conscience." This article of Father Prendergast ought to be printed in pamphlet form, and distributed gratis to all the hundred millions of our people.

Where Is General Foch?

We read a great deal of late in the daily papers about the Reawakening of French Catholics." We are told of the organization all over France of Catholic men to protest against the injustices inflicted upon Catholics by the Radical Herriot Government. The leader of this very commendable revival of Catholic spirit among the French people is General Castelnau, of world-war fame. But *where is General Foch?* Isn't he also a Catholic? Was he not paraded through the length and breadth of this country as the "great Catholic General" who was seen saying his beads on the battle-fields, etc., etc.? Was he not presented with about a dozen "swords of honor" by our great Catholic Schools? Where is he *now*, when *Catholic* France needs a great General to lead it?

A READER

ANSWERS TO QUESTIONS

HEROIC ACT OF CHARITY

Question: Does the taking of the Heroic Vow, according to its usual acceptance in the Church, deprive one of the ability of applying indulgences to *particular* souls of the faithful departed? If all indulgences must go to the Holy Souls in general, could one satisfy one's obligation by applying certain indulgences in favor of the recently departed members of a particular society?

DUBITANS.

Answer: It does not conflict with the Heroic Act of Charity to apply indulgences to particular souls in purgatory at one's choice. In a Decree of December 19, 1885 (cfr. *Acta S. Sedis*, XVIII, 337), the Sacred Congregation of Indulgences stated that, for the purpose of participating in the privileges granted to persons who make the heroic act, it is necessary to offer for the benefit of the poor souls the satisfactory fruit of one's own good works and also all indulgences which one gains, but that it is not a necessary condition to offer them to the Blessed Virgin to apply them to souls of her choice. Wherefore, the Decree continues, the consigning of one's good works and indulgences into the hands of the Blessed Virgin is not to be considered an integral part of the Heroic Act of Charity, but merely as an accessory pious practice which is to be recommended to the faithful. Again, in speaking of the plenary indulgence which those who have made the Act can gain every Monday for hearing Mass, or on any day on which they receive Holy Communion, the Decree states that it is not necessary that these indulgences be applied to the poor souls at the choice of the Blessed Virgin, but that they may be applied to any of the poor souls in particular at the choice of the one gaining the indulgences.

Our correspondent speaks of a "vow" and of an "obligation." It is advisable to avoid using these terms, since the Heroic Act of Charity is not a vow but merely an act of devotion, and it does not impose an obligation, since it may be recalled at will.

CANONICAL OBEDIENCE OF THE CLERGY

Question: A decree of the bishop reads: "If a priest of the diocese attends a race-meeting, he is *ipso facto* suspended." In this context, how do you interpret the term "attends"? Is it within a bishop's right to ban betting under *ipso facto*

suspension in a diocese where no suggestion of scandal through betting has been given?

SACERDOS.

Answer: Horse races do not seem to have in themselves anything unbecoming for the clergy to see. However, the Third Plenary Council of Baltimore and the particular laws in various countries and dioceses have forbidden the priests to attend horse races and theatres. The Code in Canon 140 speaks generally of public shows, dances and celebrations which are unbecoming to the clerical state, or which it would be scandalous for the clergy to attend. One cannot justly draw the conclusion from that Canon that theatres and other public amusements of a decent and respectable character are forbidden to the clergy, for the latter are entitled to recreation and decent enjoyment just as other human beings.

While it may seem that a priest is entitled to these things in all cases where good and respectable citizens of the country feel that they can with a good conscience go to public performances, one may object and say that enjoyment which is perfectly legitimate for lay persons is not always legitimate for priests. If one considers the teaching of canonists generally, one finds that they are very rigorous in forbidding to priests practically all public amusements. In practice it will be difficult to find a priest who would admit that he has done wrong by attending a decent theatrical performance or other decent public amusement. Yet there are places where it is offensive to see a priest. Why? Because conscientious Christian men would not want to be seen there. Furthermore, what is decent and legitimate, may be abused—e.g., by going to amusements too frequently and perhaps neglecting prayer and other duties of the priesthood. Again, certain so-called amusements are offensive—we have in mind especially betting, whether on a horse-race or on an election, or on anything else. It does not seem proper that priests should engage in such a practice, for they should be anxious to make better use of their money. Besides, most civilized countries have laws against gambling and gambling contracts, for it is known that gambling leads to other bad habits, and the inveterate gambler will have recourse to any crooked way of obtaining money to satisfy the passion for gambling.

What then about that suspension of the bishop for attending horse races? Whether the circumstances make the presence of priests at

a horse race unbecoming and offensive to right-minded Catholic men, that is for the bishop to judge. Where there are no special circumstances to justify such an extremely severe law, we do not believe that the suspension for presence at or betting on the races is a valid penalty. In a case in which the vicar-capitular had forbidden priests to go hunting under pain of *ipso facto* suspension (there was question of so-called "quiet" hunting), the Sacred Congregation of the Council, June 11, 1921, declared that the bishop cannot forbid that kind of hunting under *ipso facto* suspension, unless there are grave and special reasons for the prohibition. The fact, as exposed in the case, which had prompted the vicar-capitular to forbid the hunting, was that a priest, while hunting, had accidentally wounded a person seriously, but the Sacred Congregation did not consider the accident a sufficient reason for the severe prohibition (cfr. *Acta Apostoliceæ Sedi*, XIII, 498).

FORBIDDEN READING—BAPTIZING PRIEST AS SPONSOR—PRIEST ASSISTING AT DEATH

Question: Will you kindly give, in the pages of THE HOMILETIC AND PASTORAL REVIEW, some practical advice that may facilitate the carrying out of the drastic provisions of the Code concerning reading that is forbidden because dangerous to faith and morals?

I think it would please many of your readers if you would consider in a special manner the peculiar circumstances of the priests and laity of the United States in regard to forbidden reading.

Everybody reads in our country and much of the reading is of the most indiscriminate kind, and often dangerous to faith or morals; and yet it often happens that both priests and people seem to have no qualms of conscience in indulgence of this kind. Here are some doubts on this subject which seem to press for solution:

1. Would you forbid the laity, and even priests, to read for mere pleasure or curiosity such works as those of Voltaire, Tom Paine, Ingersoll, and the like—such newspapers as the *Menace*, *The Fellowship Forum*, and others that are professedly anti-Catholic and often blasphemous?

2. Would you forbid the reading of articles decidedly anti-Catholic that appear from time to time in secular Reviews, such as *The North American*, *The Atlantic Monthly*, *The Outlook*, *The Forum*, etc.?

3. Would you forbid the reading of many of our modern novels, which, while not openly obscene, are decidedly hostile to faith and have a tendency to undermine the moral law? Would you forbid to listen to radio sermons that are positively heretical or dangerous to morals?

Possession of Bad Books.—It is a fact that there are in the libraries of many Catholics, and sometimes even of priests, books that are clearly banned by the Code, and whose very possession is considered sinful. What should be done with such books—should they be destroyed?

When Father Tyrell, the ex-Jesuit, was condemned some years ago, the Holy Father expressly ordered the destruction of even his earlier works, lest perhaps they might be tainted with heresy. What latitude would you allow in keeping possession of books which may not be read except by those who are combating error or vice, but never for mere pleasure or curiosity?

Finally, would you kindly lay down some rules for the guidance of confessors in this important and difficult matter? In what cases would the violation of the canonical prohibition amount to a mortal sin?

Baptizing Priest acting as Sponsor.—May the priest who baptizes a child act as sponsor at the same time? The Code requires that a cleric in major orders get special permission from the bishop to act as sponsor at Baptism. Has the bishop authority to let a priest act in a dual capacity both as the minister of Baptism and as sponsor? In case the baptizing priest acts as sponsor without permission from the bishop, would he be a *valid* sponsor and contract double spiritual relationship to the child? In case it is impossible to get a sponsor, would it be better for the priest to baptize the child without one, than to attempt to act in a twofold capacity?

Priest Assisting at Death.—1. When a priest is present at the death of one of the faithful, should he say the Litany for the Dying and the other prayers in Latin or in the vernacular, even if no one but himself understands Latin?

2. Even if you would allow the vernacular in ordinary cases, would you require Latin in the case of a departing priest?

3. If there is no priest present but one of the bystanders can read Latin correctly, especially a nun, should the prayers in that case be said in the language of the Church, or should a lay person always read the prayers in the vernacular?

PERPLEXUS.

Answer: Our correspondent touches on a great many questions of importance which cannot be fully answered in these pages for want of space. A few practical hints may be given. The laws of the Code on the prohibition and censure of books are practically a repetition of the rules of the Constitution "Officiorum ac Munerum" of Pope Leo XIII. On some points the Code is clearer, e.g., on the point that the rules on the censure and prohibition of books apply not only to books properly so-called, but also to papers, magazines and other printed matter generally (Canon 1384, §2).

Books, magazines, papers, pamphlets etc., are forbidden to be read either by the divine law or by ecclesiastical law or by both. Books which have been put on the Index of Forbidden Books, may not be kept or read by Catholics; no excuse that a certain book does me or you no harm is admitted in law; if one has need of reading such books (e.g., because of one's work or position), one must apply for permission to read them. The reading of books, magazines, papers, etc., that are purposely anti-Catholic, or against all religion, or immoral, is as strictly forbidden as though they were on the Index. There are undoubtedly plenty of such publications in the United

States. If they cannot be read, it is also forbidden to keep them in one's possession.

Occasional attacks on the principles of faith and morality on the Catholic Church, etc., occur quite frequently in the publications of the secular press, books, magazines, papers. Such attacks on religion and morality, or the teaching of wrong religious and moral principles, bring them under the general prohibition of Canon 1399, for what is said there of books of such a character refers also to other kinds of publications (cfr. Canon 1384, §2). Many modern novels and storybooks are vitiated by immoral insinuations, the poison being administered in a more insidious and harmful way than if immorality were depicted in its gross and repellently ugly aspect.

It seems practically impossible to keep Catholic people from reading books, magazines, papers, etc., which occasionally contain improper matter on religion and morality. All one can ask is that they pass over such articles when they notice them. Books, magazines and papers which of set purpose teach or defend principles contrary to Catholic teaching on faith and morality, may not be kept and read by Catholics. Not only the law of the Church, but the Divine law forbids Catholics to take an interest in that kind of literature. If one is in a position that requires acquaintance with these books to fight down their evil influence, the Church wants to have the matter referred to her judgment. If people ask the confessor whether it is permissible to read a certain book, magazine, etc., it will in most cases be impossible for him to answer "yes" or "no," because he cannot know the hundreds and thousands of publications which come on the market within the space of a few months. If he just happens to know of the particular book, paper or magazine, he can give an answer; otherwise he can at most say that from his own knowledge of Christian faith and morality the penitent should know whether the book under those aspects at least is proper or not to be read. It is a matter which cannot be handled satisfactorily in the confessional.

Our correspondent speaks of the lecturers and sermons of Protestant scholars and ministers broadcast by radio. This is one thing that the Code of Canon Law did not anticipate. While the "listening in" on the radio to sermons and lecturers on religious topics is not the same as hearing them in a non-Catholic church or lecture

hall, nor the same as reading a book on religion written by a non-Catholic, still the effect on the listener is about the same, and only the attendant circumstances differ. The question should be answered from general principles of what does or does not constitute a danger to one's faith and religious principles. If one feels that they are dangerous to him, he should not listen in.

Baptizing Priest Acting as Sponsor.—There is no indication in the Code whether the priest who baptizes can be at the same time sponsor for the person he baptizes. Some canonists hold that he can, provided he appoint a proxy to act for him as sponsor. In Confirmation the Holy See at first forbade the bishop to be sponsor, but a Decree of the Sacred Congregation of Rites, June 14, 1873 (*Decreta Authentica S.R.C.*, n. 3305), allowed it saying that the bishop in that case must appoint a proxy to act as sponsor for him. It is not certain whether that answer can be applied to Baptism. The permission which a cleric in major orders needs to be sponsor at Baptism is required for the licitness of the act; if he is sponsor without the permission of his Ordinary, his sponsorship is valid. If the priest cannot without great difficulty get a sponsor, he should baptize without having a sponsor; he should never attempt to act both as minister and sponsor.

Priest Assisting the Dying.—The priest in charge of the care of souls must, in virtue of his office, devote special attention to the sick and dying so that they may be provided with the Sacraments of the Church and all the spiritual aid that the Church through its ministers can give them. One cannot speak of an obligation of the priest to be present at the last moment, for that moment is so uncertain that it would be a very great burden on the priest to be obliged to wait for the last moment. Since the prayers of the Roman Ritual, called "Recommendation of a Departing Soul," are strictly speaking not a liturgical function, it is immaterial whether they are said in Latin or in any other language. Generally speaking, it is preferable to read them in English so that all those present can join in and answer. The Baltimore Ritual has an official translation of these prayers.

MASS BEFORE THE BLESSED SACRAMENT EXPOSED

Question: Your April number, on page 762, answer 3, says that Mass "coram Sanctissimo" is not to be said except during the Forty Hours' Devotion. What

about Canon 1274, ". . . expositio vero publica seu cum ostensorio die festo Corporis Christi et intra octavam fieri potest in omnibus ecclesiis inter Missarum sollemnia et ad Vespertas"?

A READER.

Answer: It is not very probable that the Code changes the ancient rule (which has been insisted upon in many declarations of the Sacred Congregation of Rites) that Holy Mass shall not be said at the altar of Exposition. Though the words of Canon 1274 might be translated to say that the public exposition takes place during the Mass, it is apparent that this Canon does not speak of Mass with Exposition, but simply wants to indicate the days on which the exposition of the Blessed Sacrament is permitted. How that Exposition is to be made, is left to the laws of the sacred liturgy which are not changed unless the Code explicitly corrects some liturgical regulation (cfr. Canon 2).

PRIESTS WHO ARE MEMBERS OF A THIRD ORDER AND THE ORATIO A CUNCTIS

Question: A few days ago we had a discussion among the Fathers here, and to settle it, Father L. wrote to the Editors of THE HOMILETIC AND PASTORAL REVIEW, who very kindly sent a prompt reply indicating that Dominican Tertiaries can insert the name of St. Dominic in the prayer *A Cunctis*. Now we are wondering further as to what form it should have, whether "atque beato patre nostro Dominico," or simply "atque beato Dominico." I am also anxious to know whether one of our Fathers, who is not a Tertiary, should insert it when saying Mass in the chapel of our Sisters who belong to the Third Order of St. Dominic.

PAROCHUS.

Answer: The insertion of the founder of the Order should be "atque beato patre nostro Dominico." If a priest who does not belong to the respective Order (first or third Order), says Mass in a chapel of Sisters of the Third Order, he should add the "atque beato patre nostro Dominico, Francisco, etc.,," because the priest must follow the missal of the church or chapel where he says Mass, with the exception of the special rites proper to the Order of St. Dominic, etc.

LOSS OF INDULGENCES OF SACRED ARTICLE WHEN USED BY ANOTHER. RUBRICS OF THE FORTY HOURS' DEVOTION

Question: If a crucifix that has a plenary indulgence attached to it is used by a person in his last moments, has it to be blessed again? For example, in a hospital, the Sister goes into the room of a Catholic patient, and finds there is no crucifix; she gives the dying patient her crucifix to be kissed in order to gain

the indulgence "in articulo mortis." Does the crucifix have to be blessed again with the blessing of the plenary indulgence at the hour of death? Maurel seems to say that it must be blessed again, unless it had been blessed by a priest who has special faculties "in writing" from the Holy See to bless it with the "toties quoties" indulgence. The ordinary blessing he considers personal, not real.

When the Forty Hours Devotion takes place during Lent on an ordinary *feria* (e.g., *feria secunda* of Passion week), is there a commemoration of the *feria* and its last Gospel in the Solemn Votive Mass of the Blessed Sacrament?

SUBSCRIBER.

Answer: It is quite certain that such a crucifix can be used again by the Sister without being blessed anew. There was some hesitation expressed by canonists even after the promulgation of the Code in reference to the indulgences which are called "Papal Indulgences," and in virtue of which the blessed objects had, besides other indulgences, that of a happy death. In his promulgation of the Papal Indulgences, September 5, 1914, Pope Benedict XV had retained the restriction added to these indulgences by Pope Alexander VII, February 6, 1657, namely that they benefit only the persons for whom the objects had been blessed or the persons to whom they had first been given—e.g., by those who had a number of religious articles blessed in an audience at the Vatican or by a priest who has the faculties to impart the blessing of the Papal indulgences. The same Pope Alexander VII had ruled that these objects could not be loaned or given to others by the first user for the purpose of gaining indulgences with the objects (*Acta Ap. Sedis*, VI, 503; *Linzer Quartalschrift*, LXXIII, 315, 467). The question was finally submitted to the Sacred Penitentiary (which at present has exclusive jurisdiction over the matter of indulgences) whether the restriction of Pope Alexander VII in reference to the Papal indulgences (retained in the publication of the said indulgences by Pope Benedict XV) still held good, so that the blessed objects could not be used by others to gain indulgences without loss of the blessing. The Sacred Penitentiary answered that that restriction is to be considered abolished (February 18, 1921; *Acta Ap. Sedis*, XIII, 164; cfr. *Linzer Quartalschrift*, LXXV, 307).

In the Mass of Exposition and Reposition of the Forty Hours' Devotion there is no commemoration made of the *feriae* of Lent, nor of course is the Last Gospel of the *feriae* read. On Ash Wednesday and on Monday, Tuesday and Wednesday in Holy Week, the Mass of the day is said with the commemoration of the Blessed

Sacrament under one conclusion with oration of the day. The same is done on Sundays of the first and second class and on doubles of the first and second class, during the octaves of Easter, Pentecost and the Epiphany and on the vigils of Christmas and Pentecost (Wapelhorst, "Compendium S. Liturgiæ," 9th ed., n. 221).

STANISLAUS WOYWOD, O.F.M., LL.B.

ROMAN DOCUMENTS FOR THE MONTH

MIDNIGHT MASS ON EXTRAORDINARY OCCASIONS

The Sacred Congregation of the Sacraments was asked whether it was expedient to grant the faculty to say a Midnight Mass during Eucharistic Conventions, during triduums held in honor of the Blessed Sacrament, during missions, and generally on the occasion of some extraordinary solemnity. The Sacred Congregation answers that, as to Eucharistic Congresses or Conventions, the Apostolic Letters of Pope Pius XI, March 7, 1924 (*Acta Ap. Sedis*, XVI, 154), provide for the saying of one Mass at midnight and the administration of Holy Communion to all who wish to receive it, if the Exposition of the Blessed Sacrament is conducted all night: other priests who assisted at the Midnight Mass may themselves say Mass after the Midnight Mass or after one o'clock in the morning. As to other requests of this kind, the favor may be granted by the Sacred Congregation of the Sacraments under the following conditions:

- (1) In extraordinary cases only;
- (2) Mass shall not be started before half-past twelve;
- (3) The midnight adoration, commonly called sacred vigils, shall last about three hours;
- (4) All danger of irreverence must be removed.

His Holiness, Pope Pius XI, approved this decree of the Sacred Congregation in an audience of the Secretary, April 22, 1924 (*Acta Ap. Sedis*, XVII, 100).

RESPONSIBILITY OF RELIGIOUS ORGANIZATIONS FOR MEMBERS IN TEMPORARY VOWS

In the case that a religious subject who has taken temporary vows has the misfortune to become mentally afflicted so that he cannot be admitted to perpetual or to solemn vows, the question arises what responsibility the religious organization has towards the unfortunate sufferer. If his condition is pronounced incurable by experts, is he to be sent back to his family or into the world at the expiration of the three years of simple profession, or must the religious organiza-

tion keep him? What is the juridical status of such a person, and what obligations has the organization toward him?

The Sacred Congregation of the Religious answers that the unfortunate subject cannot be sent back to his family or into the world. The afflicted religious continues to belong to the religious organization in the same condition as that in which he (or she) was at the time when he met with the misfortune, and the religious organization continues to have the same obligations towards him as it had at the time when he became insane (February 5, 1925; *Acta Ap. Sedis*, XVII, 107).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of July

FIFTH SUNDAY AFTER PENTECOST

The Pharisees of Old and Today

By WILLIAM J. LALLOU

"Unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven" (Matt., v. 20).

SYNOPSIS: I. *The Pharisee the one object of our Lord's denunciation.*
II. *The Pharisaical concept of religion.*
III. *True piety an imitation of an attractive and sympathetic Master.*

These opening words of to-day's Gospel are found in that discourse of our Blessed Saviour which is the classic expression of those ideals which we recognize as distinctively Christian—the celebrated Sermon on the Mount. Many of the thoughts which were expressed by our Lord on that occasion ran counter to the teachings of the leaders of the Jews, the scribes and Pharisees, so that it was necessary for the Divine Preacher to warn His hearers not to be lead astray by these recognized doctors of religion. It is significant that, amongst all those with whom our Lord was associated on earth, the Pharisees alone were singled out as the one object of His denunciation. The Pharisees were a party of the Jews, partly religious and partly political. They represented uncompromising allegiance to Jewish law and to Jewish national ideals as opposed to the laws and ideals of the other nations of antiquity. In their early history, they represented a noble party, the heroic Maccabees being of the Pharisees. But by the time of our Lord they had degenerated. Their zeal for the law had become a narrow formalism, and so intent were they upon the observance of the letter of the law that they neglected its spirit. Their devotion to Jewish national ideals engendered an intolerance of all others. The influence which their heroic past had gained for them, had developed in them an insufferable arrogance.

So in the Gospel we see the Pharisees pictured when our Lord

went to eat at the house of one of their number. They watched Him with jealous and critical eyes, anxious to discover some fault in His conduct. When the poor man afflicted with dropsy presented himself for cure, the Pharisees had their opportunity. It was the Sabbath day, the day of rest on which all work was unlawful. When they greeted with silence our Lord's question: "Is it lawful to heal on the Sabbath day?" He pointed out that they would not hesitate to save one of the beasts of their flocks if it fell into a pit on the Sabbath. That day is indeed the Lord's day, and it is desecrated if made like any other day of the week, but zeal for its observance does not forbid the performance of deeds of mercy or the doing of necessary work. And then our Lord reproached them for their vanity and conscious assumption of superiority as shown in their taking the first seats at the table, just as on another occasion He bade others mark how devoid of humility were the Pharisees who sought always the external marks of respect as their due, posing as men of uncommon sanctity.

The generation of Pharisees did not disappear from the earth with the dispersal of the Jewish race. We have them in the world today, as we have had them in every age of the Church. They are to be found in the Church and to even greater degree outside the fold. Their distinctive marks are undue insistence on the outward practices of religion and an intolerant attitude towards their fellow-men. It is owing mainly to the influence of such people that to many religion means a harsh and forbidding thing, and a pious person means a sour and unsympathetic individual. This is the ultrapuritanical concept of religion which takes all the joy out of life and casts a funeral pall over everything. There are supposedly religious persons whose religion is a bundle of uncompromising conventions, and they are never so righteous as when they are making things disagreeable for others.

Some religious truths are indeed dreadful in character, and impress us with a deep sense of the serious responsibility of human life, and it is well at times that these truths come home to us with all their dread reality. But religion is a thing of hope as well as of fear; above all it is a thing of love, its two great commandments being the love of God and the love of neighbor. The fear of the Lord is indeed the beginning of wisdom, but it is only the

beginning. Wholesome fear of the judgments of God is salutary, but it is wrong to picture God as some terrible giant with a spiked club lying in wait to destroy us if we make the slightest misstep, as though He were the deification of hatred and revenge, and not the God of love.

There is of course a certain pagan concept of the joy of life. We must eat and drink and make good cheer, having no thought of the morrow on which we die. This is the joy of untrammelled freedom of thought and action, of irresponsible gaiety, of unbounded liberty of the passions, but this is not the religious concept of a happy life. There is also a Christian joy of life, a joy consistent with the restraints of conscience, a joy which lives even in the midst of tribulation.

They wrong the cause of faith who picture religion as gloomy and forbidding, who emphasize the terrors of God's judgments at the expense of the wonders of His mercy and His love, who call attention to the punishment of wrong-doing rather than to the rewards of virtue. A person who is sour and critical and fault-finding and unsympathetic—no matter how varied be his religious practices, how frequent his attendance at church services, how general his reputation for piety—is not a religious person, but a pious fraud. He is the wolf masquerading in sheep's clothing. He is a pious fraud because he has not the spirit of Christ which is the touchstone of real religion. Examine the life of our Saviour as it is portrayed on the pages of the Gospel history. There is nothing gloomy or repelling or fanatic in the character of our Divine Master. He was full of the milk of human kindness; He was the welcome guest at the marriage feast of Cana; He was the beloved friend at the house of Mary and Martha in Bethany; He was the affectionate father of the little children. He does not shrink with pious affectation from the penitent Magdalene, nor does His reverence for the Sabbath prevent Him from doing good works on that day. The pictures which our Lord draws of the Heavenly Father portray Him as indeed "the Father of mercies and the God of all consolation." He is the abandoned Parent watching and waiting for the return of the prodigal son. He is the Good Shepherd, leaving the ninety-nine sheep in the desert to go in search of the one that was lost.

If the imitation of Christ is a distinguishing badge of the religious person, then the Pharisee, ancient or modern, has no claim to wear that emblem. One's justice must abound more than that of the scribe and Pharisee if one is to claim fellowship with our Blessed Saviour. The really pious individual is too much like the divine Model to make religion a hard and unattractive thing. He is all sunshine and sympathy, for, in the phrase of the Apostle, he radiates "the good odor of Christ." He is too sensible of his own faults to be over-critical of others. He knows that religion does not consist in being unhappy and endeavoring to make everyone else miserable. He knows that the law of God is not an intolerable burden, but that it is all that its Author claims for it, when He says: "My yoke is sweet and my burden light."

SIXTH SUNDAY AFTER PENTECOST Zeal in God's Service

By FERDINAND HECKMANN, O.F.M.

"I have compassion on the multitude, for behold they have now been with Me three days and have nothing to eat" (Mark, viii. 2).

SYNOPSIS. Introduction: The zeal of the multitude in God's service should be a model for our zeal.

*I. Zeal in God's service inculcated: (1) in the Old Testament;
(2) in the New Testament.*

II. The reward of this zeal.

Conclusion: Let nothing hinder us in the service of God.

A great stir and commotion was caused among the Jewish people when Our Divine Saviour travelled through the cities and villages of Palestine announcing His divine doctrines. From all sides they flocked to hear Him—from cities, villages and hamlets. They followed Him to hear the words of power and grace which fell from His lips. They forgot their business affairs and daily occupations; they even did not pay sufficient heed to the needs of the body, only to be able to listen to the words of life; "for He was teaching them as one having power, and not as the scribes and Pharisees" (Matt., vii. 29). We find an example of this in today's Gospel. For three days a large multitude had followed our Divine Saviour, having made no provision for so long a journey. Then Our Lord

took compassion on the multitude, and rewarded their zeal and eagerness by working a great and stupendous miracle.

We notice a similar stir and commotion among the people of God on all Sundays and feastdays of the ecclesiastical year. From all sides they hasten to the house of God; and gather around His altar to hear the word of God and to partake of the same divine grace. May our zeal not be less than that of the Jewish people!

RELIGIOUS ZEAL INculcated in HOLY WRIT

The Wise Man says: "Fear God and keep His commandments, for this is all man" (Eccles., xii. 13). This sentence proclaims the essence of the whole law of God; these words contain all the duties of man. They point out the purpose, the end, the object of man's whole life. The fulfilment of these duties will make us happy upon this earth and obtain for us a never-ending bliss in the world to come. Nevertheless, often nothing is more neglected in this world than the fulfilment of these duties. We long after temporal possessions, honors and earthly pleasures, as if these could make us perfectly happy, and yet it is a fact which we know from our own experience that they cannot satisfy the longings of our heart. Only the keeping of God's commandments can bring peace and rest to our souls; for the reward of keeping them is the immense God Himself, who alone can satisfy the desires of our heart. "I am thy reward," He says, "exceeding great" (Gen., xv. 1). The longings of our heart are too great for the whole world to satisfy.

The same truth is pointed out to us by our Divine Saviour. "Seek ye therefore first the kingdom of God and His justice," He says, "and all these things [our temporal needs] shall be added unto you" (Matt., vi. 33). And again: "For what doth it profit a man if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt., xvi. 26). The riches and treasures which the earth contains and the sea conceals cannot be compared with the value of one immortal soul; and nevertheless, there are many who prize the perishable things of this world more than their immortal soul. The Son of God would not have clothed Himself with our human nature and suffered so much, if He only intended to open the way to us to riches, honors, renown and temporal pleasures. Not for our temporal gain, but to redeem

us from sin and death and to open again to us the gates of Paradise did He become man—did He suffer and die. If we would only often meditate on this truth and act accordingly! Let us beware lest we let the precious time slip by and repent when it is too late. Let us take the multitude in today's Gospel as our model. There were many among them who had to earn their livelihood by daily toil, but nothing kept them back, neither weather nor distance, from following God and listening to His Divine word. They displayed great and fervent zeal in the service of God, a zeal which should be humiliating to so many Christians who excuse themselves so easily from their duties as Christians.

A small attendance at Church on Sundays and feastdays is a bad sign; it is a sign that the faith is growing cold and dying. To a good Christian everything which stands in any relation to God is holy. The church, the Sundays and feastdays, the Sacrifice of the Holy Mass, the word of God, the Sacraments are all sacred to him. A good attendance at church on Sundays and feastdays is, therefore, a sign of a lively faith. Many people can entertain and enjoy themselves for hours at play, in society, at festivals and in conversation, but the divine service lasts too long for them. They are men of little faith and devotion. A lady complained once to St. Francis de Sales of the length of the service. But he answered her: "The service is not too long, but your devotion is too short."

GOD WILL REWARD OUR ZEAL

What our Divine Saviour promised in that beautiful sermon on the Mount, He has fulfilled in today's Gospel, namely: "Seek ye first the kingdom of God and His justice, and all these things [the temporal needs] shall be added unto you." God will rather work a miracle than not reward zeal and eagerness in His service. God will not suffer Himself to be outdone in generosity. If we are devout at our prayers, zealous in attending Divine service, faithful in doing His holy Will and in keeping His commandments; if we are charitable towards our neighbor and compassionate towards the poor, forgiving towards our enemies, do you think God will let all this pass by unrewarded? Never. He pays His debts. Even if He does not let silver and gold and banknotes rain down upon us, He knows a thousand different ways to enrich us. There is good

health. He can give you and yours continued good health. Is not that a great reward? There is contentment, peace of mind and soul, a long life, a happy old age, good children. Are these not great rewards? The Royal Prophet says: "I have been young, and now am old, and I have not seen the just forsaken, nor his seed seeking bread" (Ps. xxxvi. 25). The just man fulfills all his duties: he gives everyone his due.

Now if all things are not well with you, if everything is not going as you would like it to go, it is high time to examine your conscience and see where the cause is to be found. Perhaps it is your luke-warmness and lack of faith and zeal. Arise then from your sloth, become zealous in the service of God and keep His Commandments faithfully. If we do our duty towards God, we will not find God slow in rewarding us. He is more ready to reward us than we to serve Him.

Take the concourse of people which followed Our Divine Saviour for your model. You can find God on high mountains and in deep valleys, on the waves of the ocean and in the deep recesses of the forest, but the surest place to find Him is the church, especially on Sundays and feastdays of the Lord and His Saints. Let nothing keep you away from church on Sundays and holy days. Be devout and attentive in church, for says the Prophet: "Cursed be he that doth the work of the Lord deceitfully" (Jer., xlvi. 10).

SEVENTH SUNDAY AFTER PENTECOST

Making God's Will Our Will

By WILLIAM BYRNE

"Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven" (Matt., vii. 21).

SYNOPSIS.

- I. In all things Christ sought to accomplish His Father's will.
- II. We also should strive to conform our will with the will of God.
- III. We profess to do this, but how often our actions belie our words!
- IV. As a result, our religion becomes false and hypocritical.
- V. We should seek the will of God, not merely in word, but in deed.

In Christ there were two wills—the divine and the human. His divine will was of necessity in perfect accord with that of His Father. But His human will could, if it chose to follow its natural inclinations, recoil when suffering and hardships were to be endured. Yet, so completely did Christ make His human will accord with the divine that He sought ever but one end—the accomplishment of His Father's designs. "I am come down from heaven," He says, not to do my own will, but the will of Him that sent me" (John, vi. 38). In all things He exhibited Himself the willing instrument of His Father's will. He did the things which His Father desired Him to do; He spoke even as the Father said unto Him.

We, like Christ, are sent into this world to perform a definite mission. We are not born at random; we are not here without a purpose. God has appointed unto each one of us a work to do—and that work is to seek out and accomplish His holy will. Men, it is true, map out for themselves different goals in life—riches or pleasure or renown. But such aims represent only the low strivings of selfish human nature. Above and beyond all these tendencies of life there is one purpose that stands supreme, one purpose that should enlist our deepest interest and most painstaking efforts—the fulfilment of God's high designs, the accomplishment of His all-holy will. Each one of us should be able to say, and to say truthfully, with Christ that our purpose in life is not to do our own will but the will of Him that sent us.

DO WE CONFORM OUR WILL TO GOD'S?

In conformity with the will of God we find not only the supreme end but the highest perfection of life. In Christ this conformity reaches its highest degree; consequently, we look up to, and follow after, Him as the highest exemplar of perfection. True, He sets before us an ideal that we can never fully attain; still, it is the ideal at which we must ever aim. And in whatsoever measure we triumph over the selfish desires of nature and bring our rebellious will into conformity with the will of God, in that measure we advance in holiness and perfection of life.

Where do we find today an earnest striving to reach this end, to fulfill this purpose—the accomplishment of God's will? Every day we say in the most familiar of all prayers: "Thy will be done."

In these words we profess to merge our will with that of our Father in heaven; we acknowledge but one wish and one desire—that God's designs may always and everywhere be accomplished. But, arising from our knees and going forth to our daily work, we presently forget what manner of words we have uttered. We seek the salutations in the marketplace; we stretch forth our hands to dishonest gain; we give ourselves up to sinful pleasure and enjoyment. We are willing to do God's will, so long as it coincides with our will; but, if it runs counter to our purposes, if it requires a sacrifice on our part, we quickly seek the broad and easy way. Oh! there is a woeful forgetfulness of God, there is a sad neglect of His designs and purposes, outside the rooms in which we say our morning and evening prayers.

THE MODERN WORLD SETS ITS WILL AGAINST GOD'S

Today we witness everywhere a chafing under all forms of restraint, a yearning for independence, an overmastering desire to do exactly as one pleases. Men feel that whatever thwarts their desires or interferes with their pleasure, is an evil which must be removed at all hazards. So true is this that sacrifice and self-restraint are not only falling from practice, but they are daily becoming less and less understood. This spirit is especially manifest in the young people of today. While still children, they long to throw off the saving restraints of childhood. Though unable to care for themselves, they wish to free themselves from the guiding influence of their parents. They would command before they have learned to obey. This attitude is also reflected in that present-day system of philosophy which seeks to liberate man and his little world from all outside interference. What else does it mean to deny creation and the superintending influence of God's providence except to deny man's dependence and responsibility! They who thus live and act are in rebellion against God; they are seeking and doing their own will; they form that considerable body of would-be Christians to whom Christ refers today as zealously professing a religion which they neglect to practice in their lives. "Not every one that saith to me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father Who is in heaven, he shall enter into the kingdom of heaven."

These words of Christ, while referring to all would-be Christians, were intended more particularly for the Pharisees of His day. So great was the insincerity of these people, such was the contrast between their religious profession and their practice, that the term pharisaism has since become the synonym for hypocrisy in religion. No one could have been more exact or more profuse in religious observances than they. They manifested great zeal for the honor of God and the purity of divine worship; they required that tithes of the smallest herbs should be offered to the Lord; they wore on their foreheads broad bands setting forth the commandments of the Law; they occupied the chief seats in the synagogue. But these forms were not outward indications of an inward sanctity; they were not the external expression of a deep desire to further God's high ends. They were but artful ruses under cover of which they sought their own selfish purposes; they served but as a cloak to hide their inward malice and deformity. It was precisely because of their deceit and dishonesty that they were so repeatedly and so sternly rebuked by Christ. Against no other class of people did He use such severe language, calling them a "brood of vipers," "whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness."

LET US BE SINCERE WITH GOD

Let us then be candid and sincere with God and with ourselves. In a sense somewhat different from that intended by the author, let us "suit the action to the word." Let us practice what we preach. If we love God, let us show that love in the godliness of our lives. If we are leading sinful lives, if we are contemning God's commandments, if we are neglecting prayer and the Mass and the sacraments, it is not only the height of folly, but the crowning act of dishonesty and hypocrisy, for us to try to convince others, and to cajole ourselves with the idea, that we love God and are striving to do His will.

Let us not try to throw dust in our own eyes; let us not live in a dream; let us not go through life wearing broad phylacteries and professing religion outwardly, if inwardly we are full of dead men's bones. Let us walk honestly as in the day; let us suit our lives to our profession; and, if we really love God, if we really intend to

do His will, let us give evidence of our honesty and sincerity of purpose by keeping His commandments.

EIGHTH SUNDAY AFTER PENTECOST

Our Responsibilities as Christians

By D. J. MACDONALD, PH.D.

"Give an account of thy stewardship, for now thou canst be steward no longer"
(Luke, xv. 2).

SYNOPSIS. I. Our duty to God.

- (i) All created things were made to do the will of God.
- (ii) Man alone was left free to obey or disobey, and he alone will be held to account.
- (iii) Reason and the Church are the two guides which teach us our duty.

II. Our Duty to Society.

- (i) One of the most important phases of this duty today is a public-spirited interest in the political life of our country.
- (ii) Government influence over both the spiritual and the temporal domains is constantly extending.
- (iii) Our responsibility as citizens increases proportionately.

All created things were made to do the will of the God who created them. For this purpose were made the earth and the planets, the plants and the animals, and man. The planets revolve, the plants grow and decay, and the animals live in the various ways mapped out for them by their Creator: all act in accordance with forces and instincts implanted in them by God. All are obedient to His will.

Man is no exception to the law that things made by an intelligent being are expected to fulfill the purpose of their maker. There is, however, this vast difference between man and the other created things of the universe—the planets, the plants and the animal world. These latter are forced to do the will of God: they cannot act otherwise than in obedience to His will. Man, on the other hand, is under no such restraint: like the unjust steward in today's Gospel, he is physically free to follow his own inclinations. He may live in any one of an indefinite number of ways that are open to him. In brief, man has free will. "God made man from the beginning, and left him in the hand of his own counsel" (Eccl., xv. 14).

But, although man is physically free to act counter to the divine

purpose of creation, he is not morally free to do so. He too is bound to conform his life to the will of the Creator. He is bound to render to God the things that are God's, and he alone of all creation will be required to give an account of his stewardship.

And how can man find out for himself what God expects from him? He has two guides to keep him on the straight and narrow path of his duty, and these two guides are reason and the Church. These two point out to every one of us the path we should follow in this world of doubt and uncertainty. False prophets may beckon us hither and thither, and passion may seek to urge us along alluring paths, but, if we hearken to the voice of reason and the Church, we shall not stray from the way mapped out for us by our Lord and Master. If we do what reason and the Church bid us to do, we shall be always ready to give an account of our stewardship.

Reason tells us that we must all do our work in the best and most practicable way. Reason is a talent given us by God to be used, and it is not used properly when we spend our time and money foolishly, and when we do our work any less efficiently than we could do it. From this it follows that we are under obligation to try and find out the best way of spending our time and money and of doing our daily duties. Animals and plants do not have to learn the best ways of doing their work. It is different with man; it is only by study and hard work that we can find out the best possible way of ordering our lives, and this is the only way of discharging our stewardship properly.

An illustration may help to make this clear. The mother of a family has, say, a yearly income of \$1,000 with which to clothe and feed her children. She can spend this amount in innumerable ways. If she has little knowledge of domestic science—if she is a poor buyer and a worse cook—the children will be ill-clad and undernourished. If, on the other hand, this woman has used the God-given gift of reason and the other opportunities within her reach, the children will be decently clad and well nourished, even on this slender income. Were all the mothers of the country to make even a little effort to acquire some of the free knowledge with regard to home-making that is at their disposal, there would be fewer miserable and bolshevistic homes in the country.

As there are innumerable ways of spending the family income, so

there are innumerable ways of doing our every-day task, and of ordering our program of daily activities. And out of all these possible ways we must, reason declares, pick out the best way possible for us.

Reason tells us that we should try to be efficient in everything we do, and reason is but the voice of God. If we are lazy and inefficient, we are not acting according to God's will; we are neglecting the talents with which God endowed us, and of which we shall have to give an account. The talents that God gave us we must use properly. If God has placed at our disposal, for example, free high schools for the education of our children, we are not free to use them or not, just as we like. If He has placed within our reach the means of getting Divine grace such as novenas, Benediction of the Blessed Sacrament, the sacraments, etc., we are bound to make use of them. We are not free to take any path at all, we must take the one marked out for us by our Creator and this one reason will help us to discover.

However, reason alone is but a poor guide in the ordering of one's life, and in determining the service that God expects from us. It is often weak and fallible as is evidenced by the strife and controversy reigning among the best intellects of Europe over questions of reparations, leagues, etc. God in His infinite goodness has given us another guide which points out to us infallibly the way that we should travel. This guide is the Church. It tells us what the service is that God expects of us: it tells us how to render to God the things that are God's. And this guide we must obey. "He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me" (Luke, x. 16).

Reason and the Church tell us that in addition to the duty we owe to God, we have also a duty to discharge towards society—towards the welfare of our fellow-men. The duty which we owe to society is many-sided, but one of our most important obligations today is a public-spirited interest in the political life of the country.

Our welfare, temporal and spiritual, depends to a large extent on the kind of government we have and on the kind of men we elect to office. Modern government can do much to help or to hurt us. They can foster profiteering, or they can discourage it: they can through their taxing powers enrich the few and impoverish the

many, or they can mitigate undesirable inequality and give to the many some measure of justice; they can squander the hard-earned money of the people in graft and useless expenditures, or they can spend this money solely for the benefit of the community. Just as there are innumerable ways open to the housewife to spend the thousand dollars that the husband brings home, so are there innumerable ways open to governments of spending the revenue that they collect from the people.

And the way in which our government—federal, state and municipal—will spend this income, depends on us. If we elect unscrupulous persons to political office, we surely cannot expect anything but dishonesty and injustice in the administration of our government. A bad tree cannot bring forth good fruit. And, for these crimes, we, the voters, shall be held jointly responsible; we shall have to render an account of them before the judgment seat of God. True, in some cases, our guilt will be small, but in many cases it will undoubtedly be great. The voters of this country are partly responsible for every injustice done to the consumers by unfair taxation; they are partly responsible for much misery and poverty that results, for example, from the inefficiency of the public health service; they are responsible before God for every murder that takes place because of lax enforcement of the law. They are responsible for these crimes, because these crimes would not be committed if the voters made reasonable efforts to elect God-fearing and intelligent representatives.

At the present time one of the most important obligations of Catholics is thus the wise and conscientious use of the ballot. Consequently, we have an obligation of getting a reasonable amount of information concerning political policies and candidates. This obligation is getting more and more serious as the years go by, because the influence that governments exercise on our lives is increasing year by year; they are taking upon themselves more and more work that was formerly done by other agencies and by private individuals. Education, for example, was at one time largely in the hands of private individuals; it is now to a great extent in the control of the State, and the state education is largely godless. Not only education, but every phase of life, even the production and distribution of wealth, is coming more and more under the influence of the State. This increased activity of the State demands from us greater in-

terest in political matters. For as the responsibilities of the State are increasing year by year, our responsibilities as citizens grow in like proportion.

St. Paul says in his Epistle to the Ephesians (v. 15): "See, brethren, how you walk circumspectly; not as unwise, but as wise; redeeming the time, because the days are evil." Let us then, dear Christian friends, be wise in all our works; let us not use our time and opportunities foolishly; let us listen attentively to the voice of reason and of the Church for this is the will of God. We are not free to act as we like; we were created to do the will of our Creator, to follow the way marked out for us by Him. Let us realize then our responsibilities as Christians, and let us discharge them not in the spirit of fear, but in the spirit of adoption of the sons of God and joint heirs with Christ.

Recent Publications

Material for a History of Pope Alexander VI, His Relatives and His Time. By the Rt. Rev. Peter De Roo. Five Volumes. Price: \$13.50. (The Universal Knowledge Foundation, New York City.)

For four centuries, Alexander VI has been styled "the black sheep of the Roman Pontiffs." Protestant writers accuse him of the most appalling crimes—murder, immorality, sacrilege and simony. The names of his alleged children are synonymous with cruelty, deception and infamy. Even Catholic authors have acquiesced in many of these charges, and have acknowledged him the one unworthy Pope among the successors of St. Peter. To restore the name and fame of Rodrigo Borgia would have seemed a hopeless task.

In far-off Belgium, a champion has arisen, Msgr. Peter De Roo, who was for many years a missionary priest in Oregon, and since his retirement in 1908 has been a resident of his native land. During the years from 1889 to 1892, he obtained leave of absence from his diocese and spent his time in Rome, investigating the Vatican archives and visiting the cities and towns of Italy where Rodrigo Borgia had lived for a time. During this first sojourn in Rome, he examined more than seven hundred works written in seven different languages, and compiled thirty volumes of original documents bearing on the object of his quest. Since his retirement from active duty he has arranged and assorted this material, and the five volumes just issued are the fruits of his years of research and contemplation. In these volumes he considers the various phases in the life of the famous Pontiff: "Family De Borgia," "Roderico De Borgia," "Pope Alexander VI as a Supreme Pontiff," "Pope Alexander VI as a Temporal Prince," and "Alexander VI and the Turks."

Catholic writers and scholars and some non-Catholic authors declare that Alexander's career as the spiritual and temporal head of the Church was without blemish, and praise especially his war-like activity in curbing the power of the Turks. His conduct before assuming the tiara and his methods of securing that honor have been denounced as immoral and simoniacal. Msgr. De Roo, however, stoutly denies all these charges, and maintains that the forgery and interpolation of documents and the falsehoods of avowed enemies are the bases of these unwarranted charges. He denies vigorously that Alexander VI was a man of dissolute life

before or after his elevation to the Papacy. He declares that his alleged children were really his grandnephews and grandnieces, and children of William Raymund de Borgia, his nephew. He brands the charge of bribing the Cardinals at the Conclave as utterly without foundation. In support of his claims he marshals a formidable array of facts, drawn from original documents in the Vatican collection and from the archives of various Italian cities and towns.

It is impossible to forecast the future effects of these remarkable volumes on the history of this much maligned Pope. After four centuries of calumny, it seems difficult to rehabilitate one who has been so besmirched in the pages of history. However, historical methods have changed, and the old practice of conspiring against truth seems to have been relegated to well-merited oblivion. Fair-minded historians must examine the claims of Msgr. De Roo, and consider the documents he has quoted, before rendering a final decision on this celebrated historical figure. The author has set the historical world thinking, and perhaps the outcome will be the absolution of Pope Alexander VI from many of, if not all, the charges registered against him during the last four centuries. If this happy conclusion be reached, Catholic and non-Catholic historians will hail the indefatigable Monsignor as a Columbus in the discovery of the real Alexander VI.

T. P. P.

Christian Spirituality. Volume II. By Rev. P. Pourrat. Price: \$4.00. (P. J. Kenedy & Sons, New York City.)

The first volume on Christian Spirituality by Father Pourrat won much deserved praise, and many readers have awaited eagerly the appearance of the second volume. They will not be disappointed, for the present work, which has for its scope the Middle Ages, is worthy of its predecessor.

No epoch of history has been the subject of so many books as the Middle Ages—that period of intense activity when the warriors of Europe “took the Cross and swarmed to the Holy Lands,” when the intellects of men were keyed to their highest pitch and even the peasantry were interested in dialectics. The great cathedrals, the art, the philosophy and theology, the political life of this period, have been treated in many volumes. To this literature Fr. Pourrat’s work is an excellent addition, treating as it does the noblest thoughts of the noblest minds of the age.

Volume Two is a clear summary of the spiritual teaching of the time from St. Bernard to the Renaissance. The chapter on St.

Bernard is especially good. It clearly portrays him as the dominant figure of his century. While reading this chapter it is easy to vision the strong, fiery spirit of the great Abbot of Clairvaux and to understand the great impetus he gave to monastic life, and to the whole spiritual life of the Middle Ages. The Chapter on St. Francis of Assisi is also excellent. It is one of the most succinct and intelligent expositions of the Poverello's life and spiritual leadership in the very voluminous Saint Francis literature. Another outstanding chapter is that on the teaching of the "Imitation." The central thoughts of a Kempis' great work are extracted and pressed into a strong, rich passage. This should give to many a new interest in the "Imitation."

The very scholarly character of the book renders it a little too dry for community spiritual reading in convents and seminaries. But for the individual reader who can skip over the more scientific and less interesting portions, the book is a treasury of quotations from the saints and great spiritual doctors of the period. The chief value of the work is its contribution to the history of the Middle Ages. All the spiritual writers of merit are compassed in this volume in such a way as to make it a very readable compendium of medieval religious thought. For the benefit of scholars who would make special studies, there is an excellent system of notes which form an index to sources and a catalogue of all noteworthy ascetical writings of the Middle Ages. This work does credit not only to the patient scholarship of Dr. Pourrat but to his admirable skill in bringing the essential doctrines of a vast medieval asceticism into a single volume. The book is a worthy addition to any library, and should certainly be found in every house of higher studies.

S. V. H.

The Psalms. A Study of the Vulgate Psalter in the Light of the Hebrew Text. Volume II. By P. Boylan, M.A., Litt.D., D.D. Price: \$6.25. (B. Herder Book Co., St. Louis.)

Priests and the Catholic laity of the English-speaking world have at last been favored with a truly reliable and scholarly commentary on the Vulgate Psalms. Our readers are generally familiar with the first volume of Dr. Boylan's work, and hence it is not necessary to speak at length about this, the concluding volume. The same general features are observable in both. The author has been at pains mainly to give such an accurate and clear translation of each Psalm as to make unnecessary long introductions and copious explanatory notes. On the whole this pur-

pose has been admirably attained. We are glad, however, to note that Dr. Boylan has profited in this second volume by certain observations that we and other friendly critics made regarding his first one. That is, in addition to his excellent translation, he has given more "detailed information as to the probable occasion, the literary structure and thought-sequence and the doctrinal implications of each Psalm." These additions very much enhance the value of this second volume, and they are indeed very necessary for any reader or student whose background of erudition is not equal to the author's. We also note that along with the running head the number of the Psalm under discussion is always given here, which was omitted in volume one.

The learned author could have still further benefitted his elucidation of the Psalms by inserting an appropriate heading at the beginnings of the various sections of each Psalm. One may be tempted at times to question the rhythm and beauty of the author's translation, but almost invariably one will find one's objection answered either by an appeal to the Hebrew original, or by the explanatory notes which justify the translation given.

On the whole we feel that Dr. Boylan is greatly to be congratulated upon his able completion of a very difficult but much needed work. The price here in America seems high, but the work is large and well-printed and bound. We wish it the success it deserves.

E. D. S.

The American States During and After the Revolution (1775-1789). By Allen Nevins. Price: \$4.00. (The Macmillan Co., New York City.)

The average American citizen firmly believes that, when the Revolutionary struggle ended, his beloved country immediately took her place among the sisterhood of nations a model of good government, the modern Utopia, where peace, happiness and security ever dwelt. This misapprehension has led him to criticize other nations (especially since the Great War), when their peoples recently emancipated from foreign dominion were torn by factional spirit.

Mr. Nevins supplies an antidote for such irrational contentions. He shows the real history of the colonies, their financial troubles, their quarrels with each other and with the national government, the anarchy which for a time threatened to destroy all hope of union, and the establishment of thirteen small and insignificant states. He devotes many pages to the history of the drafting of the state

constitutions, and treats extensively the political development and social progress of the individual states and the general government. In addition, he names the state leaders and gives an interesting estimate of their labors.

The work is well written and eminently fair. The labors of Charles and John Carroll, Thomas FitzSimons, Aedanus and Thomas Burke, are briefly but justly appreciated. No attempt to discredit Catholicism is found in its pages. Such treatment is, of course, to be expected, as the work forms one of the series promoted by the Knights of Columbus. It clears away many myths and legends, and should be most welcome to every teacher and student of American history. The volume is well printed, well bound and copiously illustrated. The author and the Knights of Columbus deserve the thanks of the reading public for this inspiring and instructive work.

La Vocation Au Sacerdoce. By Alphonse Mulders, D.D. Price: 15 francs. (Bruges, Impr. Excelsior, 21 Rue St. Trond, 1925.)

As it usually happens in polemic discussions, the controversy which the Abbé Lahitton started ran to extremes, gave rise to exaggerated claims and produced much confusion. But as the heat of the discussion abated, clearer conceptions emerged, necessary readjustments were made and a deeper insight into the problem was gained. The time for setting forth the outcome of the controversy and formulating the richer and fuller truth to which it led, has arrived. This task of gathering in the harvest of truth from the fields of the controversy has been undertaken by Dr. Mulders.

Not having been swept into the currents of the discussion, he is able to see the whole matter in the right perspective, and to do justice to rival claims. He has, moreover, the added advantage of an authentic declaration of the New Code upon which he may fall back for guidance. He finds no difficulty in reconciling the seemingly conflicting views in a more comprehensive and harmonious synthesis, which, while giving due credit to the fine points brought out by the recent controversy, is withal in accord with the traditional teaching on the subject. Substantially the position defended in his book amounts to this, that, though the episcopal call constitutes the final sanction of the sacerdotal vocation, there is prior to this a divine election manifested in the fitness and the good intentions of the aspirant to the priesthood. Into further details we cannot enter. It will be noticed that the learned author

holds practically the same views that have been championed in the pages of *THE HOMILETIC AND PASTORAL REVIEW*.

The volume, though not bulky, is replete with erudition, and denotes a thorough familiarity with Scriptural and patristic literature. The treatment of the subject throughout is characterized by great moderation of judgment and penetrating discernment. We wish, however, to call special attention to the spirit of reverence that pervades every page and imparts to the book a particular charm. We are confident that the scholarly and devout volume will appeal to the clergy and enhance respect for the holy state of the priesthood. An English rendering of the excellent work would be very desirable.

The Colonial Background of the American Revolution. By Charles M. Andrews. Former Professor of American History, Yale University. Price: \$2.50. (Yale University Press, New Haven.)

To understand the causes which led up to the American Revolution, a knowledge of the relations between the mother country and the colonies, of their jealousies and disagreements, is absolutely and essentially necessary. Professor Andrews has essayed this difficult task, and has succeeded admirably. Contrary to popular tradition, he asserts that "territorial imperialism," rather than "commercial and mercantile restrictions," was the real source of the troubles. He proves his claim by showing that it was the "embattled farmers," rather than the "embattled merchants," who fired the shot that was heard around the world. Another reason for the breach was the ignorance and stubbornness of the British officials, who were unmindful of the growth of the colonies, and the self-reliance and self-consciousness of the colonists. Various other facts are adduced to aid the teacher or the student in understanding rightly the background of the Revolution.

It is unfortunate that the author allows his admiration for Great Britain to lead him into dangerous assertions concerning the influence of "anti-British text books," "anti-British politicians," those cherishing "the memories of the Civil War," and "the relations of Great Britain with Ireland." Bancroft is especially marked for criticism, while Wells seems to be the model historian. The Scotch-Irish myth is also revived and quoted. These complaints are puerile and unworthy of a place in such a splendid work.

Yet these occasional blemishes only detract from the influence of the work, and cannot destroy it. It is well written, shows praise-

worthy research, and should be most helpful to teachers and students of this most interesting period of our colonial history.

Iuris Criminalis Philosophici Summa Lineamenta. By Joseph Latini. Price: 10.50 lire. (P. Marietti, Turin, 1924.)

The most difficult part in governing subjects is the exercise of the penal power, because an evil is to be inflicted upon, or a good taken from a human being for the welfare of society, and sometimes of the delinquent himself. If that power is not rightly exercised, if it falls into either extremity of excess or defect, too much severity or clemency, it may have very bad effects for both the public and private order. Hence the necessity of having in this matter some clear fundamental principles and rules as a guidance to prevent irreparable damages, violations of mutual justice and tremendous responsibilities.

For this purpose the small, but profound and synthetic book of Msgr. J. Latini is very useful. It contains the lessons of criminal law, which that illustrious professor gave for thirty years in the Juridical Papal Faculty at the Apollinare in Rome. The work, wisely divided and clearly ordered, is one of the best of its kind, because of the vast and solid erudition and the competence which the author shows in dealing with the most difficult and intricate questions.

In the "Prolegomena" he explains the nature, basis and historical development of the punishing power in human society. Then two sections follow: the one studies crime in its elements, its moral and material magnitude, its increase or extenuation by different motives, which may affect either the intellect or will, or both faculties of the delinquent; it also shows the force and efficacy of penal law and the juridical effects of civil crime. The other section explains the essence of punishment, its different kinds according to the various goods which it may deprive one of, and the just proportion between crime and punishment.

Having read the book, one might wish the author had added something concerning the philosophic principles of trials; but since these are clear enough in each legislation, the omission is not a great defect. The work considers chiefly crime and punishment in civil society, but it is very useful for any kind of persons who desire to get right ideas in the *criminali* and to exercise the punishing power conscientiously and justly, if such power belongs to their offices. Therefore it is very important and much to be recommended to ecclesiastical students and priests for the right interpretation of Book V of the Code.

De Matrimonio et Causis Matrimonialbus. Tractatus Canonico-Moralis iuxta Codicem Iuris Canonici. By P. Nicolaus Farrugia, O.S.A. (Marietti, Turin.)

Since the subject of matrimony is very difficult both in the ecclesiastical forum and pastoral ministry, because of its necessary formalities, impediments, private and public consequences, etc., we may welcome, after many others, the book of the Rev. N. Farrugia. The worth of this book appears first from the remarkable fact that a prince of the Church, one of the wisest living canonists, who contributed so much to the compilation and interpretation of the Code—Cardinal Lega, Prefect of the Sacred Congregation of Sacraments—not only accepted its dedication, but also asserted the value of the book.

Solidity and apt and orderly exposition of the doctrine are joined in this book with many documents for the authentic interpretation of the Code and deep knowledge of the modern discipline. In this book, theory and practice go hand in hand so that pastors can draw from it what is necessary to administer matrimony conscientiously and to teach their people. Canonists can learn from it the principles and rules of procedure in matrimonial processes. Glancing through the book, you find it divided into eight chapters and these again into articles. Chapter VIII contains all Canons concerning matrimonial trials with brief interpretation and with the recent rules published by the Sacred Congregation for that voluminous.

F. L.

Christ or Chaos. By the Rev. Martin J. Scott, S.J. Price: \$1.25. (P. J. Kenedy & Sons, New York.)

In his foreword, Father Scott defines this work as "The A B C of the Christian Religion." A perusal of its pages justifies his definition. His explanations are clear, his proofs formidable, his conclusions irrefutable. Flimsy arguments from so-called science or pseudo-philosophy can make no impression on his logical and well-substantiated array of facts.

Three interesting essays, entitled "Evolution," "Darwinism," and "Miracles," form the preface. The main work is divided into three parts: the first treats of the infallibility of the Church; the second enumerates the essential points of Catholic doctrine; the third furnishes many interesting testimonies from converts to the faith. Step by step, the author unfolds his premises, substantiates them by convincing proofs, and finally reaches the conclusion that in a few years Protestantism will be a dead issue, and the world

of religion will be divided into two hostile camps—Catholicism and paganism.

It is a remarkable book in many ways—clear, forceful and logical. For Catholics, both lay and clerical, it is a mine of information. For the clergy, it furnishes rare ideas and suggestions for sermons, instructions and the enlightenment of converts. For the layman, it supplies weapons for defending or explaining the teachings of his holy Faith. For non-Catholics, it will be a warning against error and apathy in religious matters, a light guiding their feet to the one true fold.

Text Books

New Biology. By W. M. Smallwood, Ida L. Reveley and Guy A. Bailey. Price: \$1.60. (Allyn & Bacon, New York City.)

This splendid volume is well arranged, beautifully illustrated, well bound and finely printed. The price is reasonable, and teachers will find it helpful. The current method of introducing so-called evolution is omitted.

Laboratory Manual. By John Gueson. (The Bruce Co., Milwaukee.)

Although this explicit and practical manual has been compiled especially as a complement to Menge's "Biology," it may be used in conjunction with any standard text-book on this subject.

The Training of Writers. By Rev. Edward F. Garasché, S.J. (The Macmillan Co., New York City.)

In this small volume the author has selected many helpful suggestions and observations to enable teachers to awaken in their pupils a love for writing. He presents many old ideas, clothed in new form and expressed in simple diction. It is an ideal work for teachers and pupils.

An Explanation of the Catechism. By The Rt. Rev. Msgr. Victor Day, V.G. Price: 75c. (Independent Publishing Co., Helena, Mont.)

The first volume of this interesting work considers the Apostles' Creed. In the succeeding volumes the author hopes to cover the entire range of Catholic teaching. It explains lucidly the Baltimore Catechism, and should be most useful for pupils of the advanced grammar grades.

Story Hour Readers Revised. Primer, Books, I, II and III. By Ida Coe, Pd.M., and Alice Christie Dillon.

Story Hour Readings. 4th, 5th, 6th, 7th and 8th Years. By E. C. Hartwell, M.A., M.Pd. (American Book Co., New York City.)

There is scarcely a problem which has received such attention in modern times as the production of suitable readers for our schools. The problem is indeed of sufficient importance to merit all the thought and labor expended on its solution. The tantalizing element of the problem lies in the fact that there can be no absolute standard by which such readers may be judged. Readers that suit admirably the children of one locality or school, may be very unsuitable elsewhere. All children are not cast in the same mold, and this initial difference is further emphasized by the divergent cultured levels of their home lives and general environment. Iconoclastic as the view may be regarded in certain quarters where a completely standardized education seems the highest goal, we believe that, to attain the best results from any educational system, a great deal of latitude in the selection of schoolbooks should be left to each school. Who can choose so well as the local teachers the vehicles of instruction best suited for the children they have to teach?

In view of the highly important rôle played by readers in the mechanics of education, we examined with interest the above series. The readers seem to possess all the objective merits which such a series should have. The material is interesting and skilfully diversified, healthy in tone, and so carefully graduated as to make the pupil's progress easy and almost imperceptible. The selection of material for the higher grades is especially happy, and introduces the pupils to much that is best in the literature of the past and the present. It is scarcely necessary to mention that the printing and illustrations are excellent, and the volumes seem built to withstand—insofar as that is possible—the rough usage that will almost inevitably be their future lot.

Books Received

American Book Co., New York City:

Story Hour Readers Revised. Primer, Books I, II and III. By Ida Coe, Pd.M., and Alice Christie Dillon.—*Story Hour Readings.* 4th, 5th, 6th, 7th and 8th years. By E. C. Hartwell, M.A., M.Pd.—*Essentials of Spelling.* Parts 1 and 2. By Henry Carr Pearson and Henry Suzzallo.—*History of Our Country.* By Reuben Post Halleck, M.A., LLD.—*Essentials of English.* Books I and II. By Henry Carr Pearson and Mary Frederika Kirchwey.—*History of the United States.* By Charles H. McCarthy, Ph.D.—*History of America.* By Carl Russell Fish.—*The Constitution of Our Country.* By Frank A. Rexford and Clara L. Carson.

D. Appleton & Co., New York City:

Eighteenth Century Studies. By Robert Bracey, O. P.

Benziger Bros., New York City:

Meditations on the Life and Passion of Our Lord Jesus Christ. By John Tauler. Translated by A. P. J. Cruikshank, D.D. With Preface by Bertrand Wilberforce, O.P. \$2.50.—*The Sacramentary (Liber Sacramentorum).* Volume I (Parts I and II). By Ildefonso Schuster. Translated by Arthur Levelis-Marke, M.A. \$4.25 net.—*Six One-Act Plays.* By Daniel A. Lord, S.J. \$1.75.—*The Ways of God.* By Madame H. Mink-Jullien. Translated by M. D. M. Goldschild, B.A. \$1.10 net.—*Sodality Conferences.* 2nd Series. By Edward F. Garesché, S.J. \$2.75 net.—*Readings from St. Augustine on the Psalms.* By Joseph Rickaby, S.J. \$2.00 net.—*Autobiography of an Old Breviary.* By Herman J. Heuser, D.D. \$1.75 net.—*The Story of the Little Flower.* By Daniel A. Lord, S.J., 15¢.

The Bruce Publishing Co., Milwaukee, Wis.:

Everyman and the Second Shepherds' Play. Arranged by Wm. R. Duffey. 50c.

B. Herder Book Co., St. Louis, Mo.:

Handbook of Scripture Study. By H. Schumacher, D.D. Vol. II. *The Old Testament.* \$2.00 net.—*Das Exerzitienbuch des hl. Ignatius von Loyola, erklärt u. in Betrachtungen vorgelegt.* By Moritz Meschler, S.J. Vol. I. \$1.75.—*At the Parting of the Ways.* By Herbert Lucas, S.J. \$1.50.—*In the Morning of Life.* By Herbert Lucas, S.J. \$1.50.—*History of the German People.* By Johannes Janssen. Index Volume. \$5.50.—*Sponsa Verbi.* By Rt. Rev. Dan Columba Marmion, O.S.B. 90c.—*The Trail of the Iroquois.* By M. Bourchier Sanford. \$1.35.—*Golden Sally.* By M. E. Francis and Agnes Blundell. \$2.00.—*What Becomes of the Dead?* By J. P. Arendzen, Ph.D., D.D. \$1.80.

Longmans, Green & Co., New York City:

An Old Man's Jottings. By Joseph Rickaby; S.J. \$2.50.

The Macmillan Co., New York City:

To Be Near Unio God. By Abraham Kuyper, D.D., LL.D. Translated by John H. de Vries, D.D. \$3.00—*The Wonder of Life.* By Joel Blau. \$2.00.—*Marquette Readers. First Reader.* By the Sisters of Mercy, St. Xavier College, Chicago, Ill.—*Christian Monasticism.* By Ian C. Hannah, F.S.A. \$2.50.—*Mental Hygiene as Taught by Jesus.* By Alexander B. MacLeod. \$1.50.

The Paulist Press, New York City:

Novena to the Holy Spirit. By John J. Burke, C.S.P. 5c. (\$3.50 per 100).

St. Anthony Monastery, Cincinnati, O.:

Uni Una! To the One God My One Soul. By Fulgence Meyer, O.F.M. With a Foreword by Rt. Rev. Joseph Chartrand, D.D. \$3.00.

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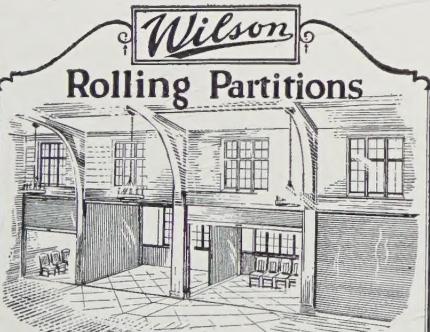
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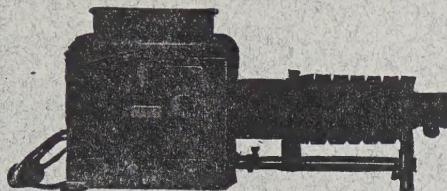
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